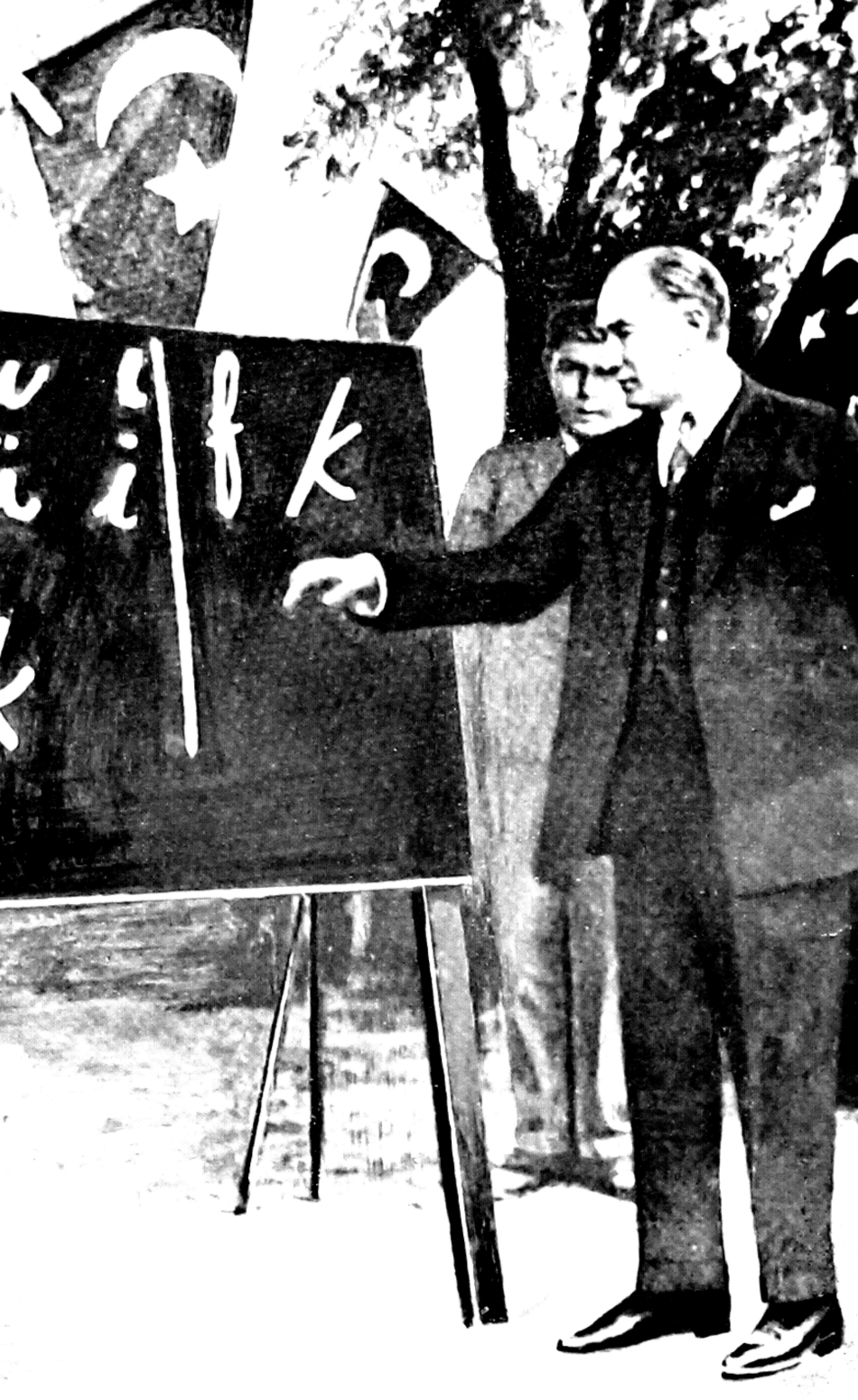


LIFE IN MODERN TURKEY



LIFE IN
MODERN TURKEY

by
E. W. F. TOMLIN

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There are two Mustafa Kemals. One is he who sits before you, the Mustafa Kemal of flesh and blood, who will pass away. There is another whom I cannot call "Me." It is not I that this Mustafa Kemal signifies, it is you—all you present here, who go into the furthestmost parts of the country to inculcate and defend a new ideal, a new mode of thought. I stand for these dreams of yours. My life's work is to make them come true.

Kemal Atatürk



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TO
BAY AND BAYAN AZİZ İSVAN
AND
BAY NACİ ORTAÇ
MY FRIENDS AND NEIGHBOURS
IN MERSIN, TURKEY

ACKNOWLEDGMENTS

I HAVE to thank the Director of the Press Bureau of the Ministry of the Interior at Ankara for all but two of the illustrations in this book. To many Turkish friends, and particularly to the three mentioned in the Dedication, I am indebted for information and guidance during most of the writing of the book, though no-one but myself is responsible for the views expressed therein. My work in Turkey was rendered both pleasant and profitable by more officials than I am able to mention here ; but an exception must be made in the case of the Vali of Mersin, Bay Tevfik Sirri Gür, and his family, whose hospitality and encouragement were unceasing. Finally, I should like to record my thanks to Mr. Michael Grant, O.B.E., British Council Representative in Turkey from 1941-45, who gave me the opportunity of writing this book. Both the cover and the map were designed by my wife.

E. W. F. TOMLIN

Chorley Wood 1946

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A NOTE ON THE TURKISH LANGUAGE

ALTHOUGH the New Turkish is spelt phonetically, there are several letters in the Turkish alphabet which in English must be rendered by a combination of consonants : *e.g.* ç (ch), c (dj), ş (sh). In writing Turkish words I have tried wherever possible to keep to the modern Turkish spelling (*e.g.* as in Mustafa Kemal) ; but as in some cases this would have led to confusion, I have occasionally modified the spelling to suit English ears.

The order of the Turkish sentence is Subject-Object-Verb and not, as in English, Subject-Verb-Object. Prepositions and other particles are added to the words as suffixes, so that the meaning of a word is modified and extended according to the various syllables "screwed" on to the end. Part of the melodiousness of the language is due to the important law of vowel-harmony, whereby words beginning with hard or soft vowels preserve, with certain exceptions, the same quality throughout. Unfortunately the hard vowel of "i," which in Turkish is written without a dot and pronounced "eu" as in the French "bleu," cannot be rendered accurately in English, and I have been obliged to use the ordinary "i" in such cases, though the result would offend Turkish ears. The letter ğ, as in Beyoğlu, is almost silent, slightly prolonging the vowel preceding it.

Written Turkish is often exceedingly complex in structure : half-a-dozen English sentences can easily be put into one of Turkish. And the student is baffled at first by the absence of any distinction between masculine

and feminine, and by the occasional use of singular verbs with plural subjects. The introduction of the new script, however, has cut down the time needed to learn to read and write the language from about seven years to two.

INTRODUCTION

WHY TURKEY IS IMPORTANT

THE war has taught us not to judge other countries too hastily, or simply by what we have read about them in books, particularly history books. That may seem a strange way of beginning a book such as this. Clearly, the more facts that we know about a country and its history the better. But although details about population, climate, trade, etc., are extremely useful in giving us an idea of *conditions*, they do not tell us much about a people's character or spirit. And they tell us nothing at all unless we are prepared to look through and beyond them.

Not that the present book lacks information. I have tried to put into it as much information as I can. For the country about which I am writing is not nearly so well known in Britain as it should be. But all the time I shall be trying to get behind the facts and figures to the thoughts and feelings, the wishes and hopes, of the people themselves. With such knowledge we shall learn to understand the Turkish people, and, in understanding them, to sympathise with their problems.

But why should we make a special effort to understand Turkey? There are several very good reasons. In the first place, when we read about Turkey in our history books we think of a land very different in character from our own. We think of magnificent but tyrannical Sultans, mysterious veiled women, brave and fierce armies; of a land which nothing seems to change, and

in which every effort is made to see that changes do not occur ; of a picturesque but rather lazy people, unskilled in every activity save that of war. And we feel, as we sum up our impressions, that though our soldiers have fought both against and with the armies of Turkey, no country is so completely cut off from our own, so difficult to get to know properly, so thoroughly wrapped in mystery.

How many of us realize that this picture is completely out-of-date ? Yet it is. To-day Turkey is no longer a country that does not change ; she is a country continually changing. In fact she is a country that has changed out of all recognition in the past thirty years. While some nations were preparing to make war, Turkey, though watchful, was busy within her own borders. It is true that she, too, had to do some hard fighting. This was inevitable ; for after her defeat in the last war as an ally of Germany her soil was occupied by foreign armies. Yet it was at this critical moment, with powerful enemies on every side, that she made her tremendous effort at national recovery, and succeeded, thanks to her great leader, Mustafa Kemal.

Fortunately this leader turned out to be no less successful in peace than in war. He was certainly one of the greatest men of modern times. If he was a dictator, he was unlike other dictators. He was a conqueror, but his greatest victories were achieved in times of peace. In every sphere of life he introduced changes : in dress, in language, in government, in religion. And the changes he introduced were permanent. Turkey is now a modern state with a modern outlook, and her people are determined to carry to completion the revolution that Mustafa Kemal started. Of this great revolution more will be told in a moment.

The second reason why Turkey is interesting is that, in addition to possessing a most fertile soil, she occupies a geographical position of extraordinary importance. By the possession of Thrace, she is near enough to the Balkans to claim a special interest in these countries. She commands the Dardanelles, which connect the Mediterranean with the Black Sea. She possesses three fair-sized Mediterranean ports—Izmir, Iskenderun, and Mersin. She has a common frontier with Syria, Iraq, and Iran, and thereby cannot remain indifferent to anything that happens in the Middle East. Also she is a close neighbour of Soviet Russia, with whom her hopes and fears are more closely bound up to-day than at any former time in her history.

In comparison with her size Turkey's population is not large, being rather less than twenty millions; but it is rapidly increasing. Though her resources will take time to develop, they will one day make the country powerful, if not supreme, among her neighbours. A nation as rich as Turkey must naturally prepare against every risk. She must maintain a large army and build a strong air force. These things she is doing. The policy that Kemal Atatürk advocated has triumphed. Turkey to-day is at peace; but the peace is one that she has earned a right to enjoy.

In the third place, and because of what I have just said, Turkey is a country to which the English-speaking peoples are bound with ties of unusual strength. Not long before the war with Germany broke out, British statesmen saw in Turkey an ally upon whose loyalty and courage they felt they could count in an emergency. In 1939 a Treaty of Mutual Assistance was signed between the two countries; and though because of the fall of France the position of Britain in the Middle East became

seriously weakened, Turkey firmly refused to give in to German demands, and thereby to allow the whole of the Middle East to fall under German control. Not that Anglo-Turkish relations were always harmonious. Turkey, like Britain, has a will of her own. But to-day, after Turkey's declaration of war on Germany and Japan, and then her support of the Charter of the United Nations, the alliance has justified itself.

LIFE IN MODERN TURKEY

CHAPTER ONE

WHAT TURKEY IS LIKE

I THE LAND

THE total area of modern Turkey is over 300,000 square miles. As you will see from the map, part of the country lies in Europe, with Edirne (formerly Adrianople) as its biggest and most westerly town; but Thrace, as this area is called, is not just an "extra" tacked on to make the Turks feel they have a foothold in another continent. With a population of one and a half millions, European Turkey is the natural continuation of Asia Minor; the Bosphorous and Dardanelles divide one continent from the other simply in order that the waters of the Black Sea may drain into the Mediterranean.

By far the larger part of the population lives in Asia Minor, or, as it is now called, Anatolia. Anatolia is an enormous plateau surrounded, except on the west, by a belt of mountains and forests, with a narrow strip of plain running along the north and south coasts. This plateau tends to "cave in" at the centre, until it wears away altogether at the great Tuz Gölü, or Salt Lake. To the east, the land rises gradually, breaking finally into a succession of huge mountain ranges. Through the most northerly of these pass rivers which, being unable to penetrate direct to the Black Sea, sometimes for long distances run parallel to the shore. If you

travel by boat along this beautiful coast, you perceive how closely the mountains approach the sea, sometimes coming right down to it in terraces. The steep coast causes a scarcity of harbours. A Turkish proverbial saying sums up the situation thus : of the ports of the Black Sea, only three are to be relied upon, Sinop, July, and August.

In the south there are ranges of mountains more majestic than others in Turkey, and at some points higher by two thousand feet than those in the north. These are the Taurus, which attain 11,000 feet, and remain snow-capped throughout most of the year. Forming a kind of triangle between the Taurus mountains, the Amanus mountains, and the Mediterranean Sea lie the Cilician plains, cut by the famous "gates" through which Alexander the Great passed in 333 B.C., and through which the Taurus Railway passes to-day. To the east these mountains are succeeded, with some breaks, by the Anti-Taurus ; and farther still there is a great meeting-place of mountains from both north and south forming a mass of which the highest peak is Mount Ararat. Some of these mountains are volcanic, with hot springs occurring at many points, and earthquakes at uncomfortably short intervals. Lake Van, a deep stretch of water, which grows yearly deeper, may well have been formed as the result of the blocking of the valleys by lava.

On the west side of Anatolia, the mountains are grouped quite differently. Instead of running together, they fan out, rising the jagged promontories that jut into the Ægean Sea. In the valleys that lie between these mountains are some of the richest areas of Turkey. In fact these fertile areas extend from Izmir as far east inland as Sakarya and as far south as the territory opposite

to Rhodes. Most of the western valleys end in excellent harbours, but Izmir, the most important of all these harbours, nestles at the foot of a riverless valley.

2 THE CLIMATE

Although the coastal regions of Turkey enjoy a Mediterranean climate, the Ægean valleys are both cooler in summer and colder in winter than those of the Cilician Plain, where, however, there is little rain. In summer Mersin, Tarsus, Adana, Iskenderun, and other towns are almost unbearably hot and sticky. The Black Sea regions, swept in winter by icy winds from Russia, have a warm but moist climate in summer. From Russia, too, come the winter blizzards that sweep over Turkish Thrace, making that part of the country one of the coldest regions on the face of the earth.

Such marked extremes of climate naturally affect the people's health and living conditions. Almost everywhere in Turkey one must possess both the heaviest of clothes and the lightest. Only the peasants, the *hamals*, and some of the soldiers ignore the sudden changes. Year in and year out they may wear the same thick or thin clothes as the case may be. It is a common thing to see heavily clad peasants working under the broiling sun and thinly clad ones braving the bitterest winter blasts. Many shepherds protect themselves against the cold by wearing enormous sheepskin coats which seem, from a distance, to be "built" round them, so that they look like monuments dotted over the bleak steppe, while their restless flocks shiver around them.

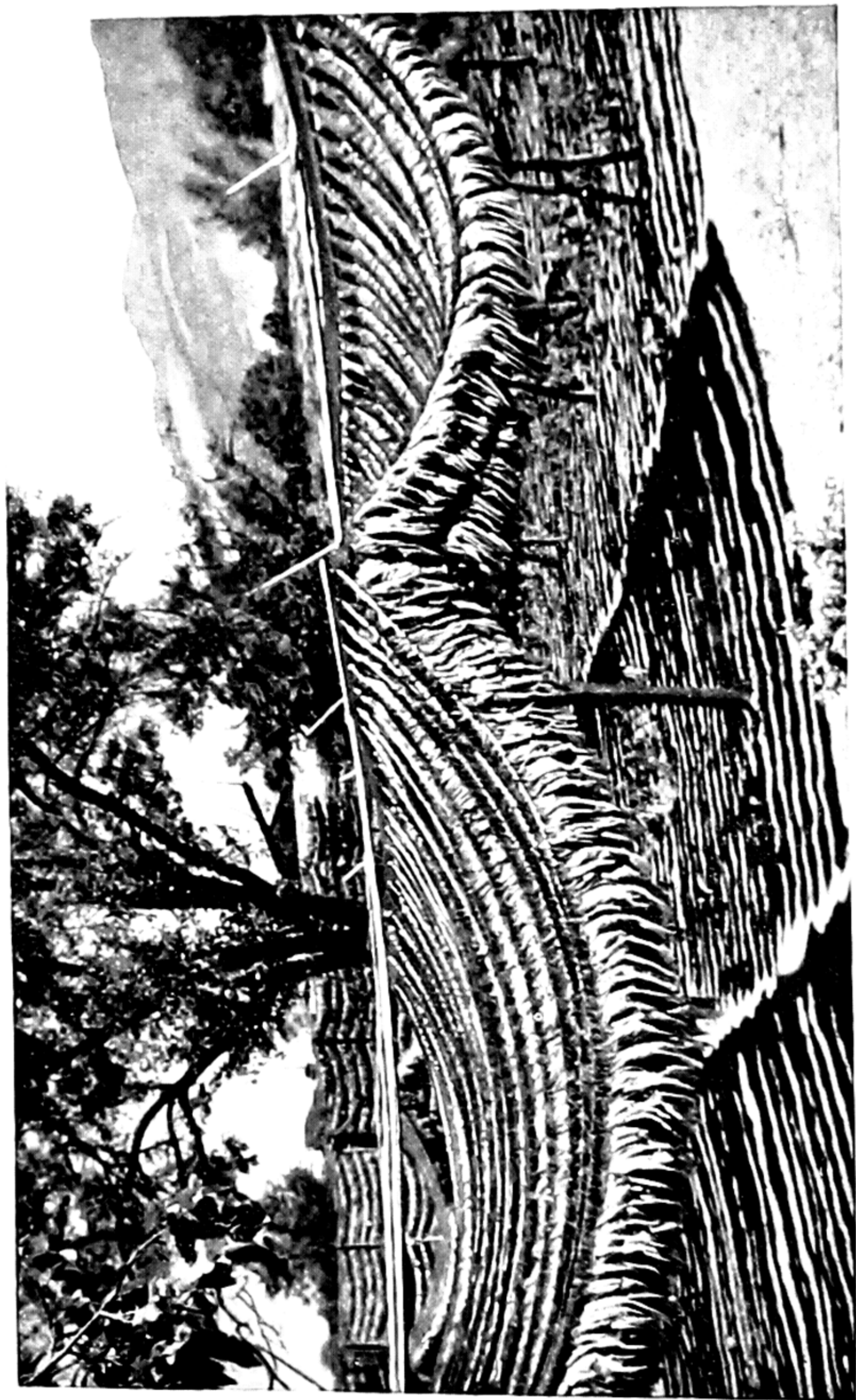
3 THE PEOPLE

A large, varied country naturally produces a population of many distinct types. It is difficult to say what the typical Turk looks like—if indeed a typical Turk exists. There are fair Turks and swarthy Turks, blue-eyed and black-eyed Turks, very tall and very stocky Turks, dour Turks and vivacious Turks, European-looking Turks and Asiatic-looking Turks. Nevertheless most Turkish children look very much like British or American children, and a crowd walking down Istiklal Caddesi (Independence Street) in Istanbul, or the Boulevard Atatürk in Ankara, might easily be mistaken for a crowd in London or New York.

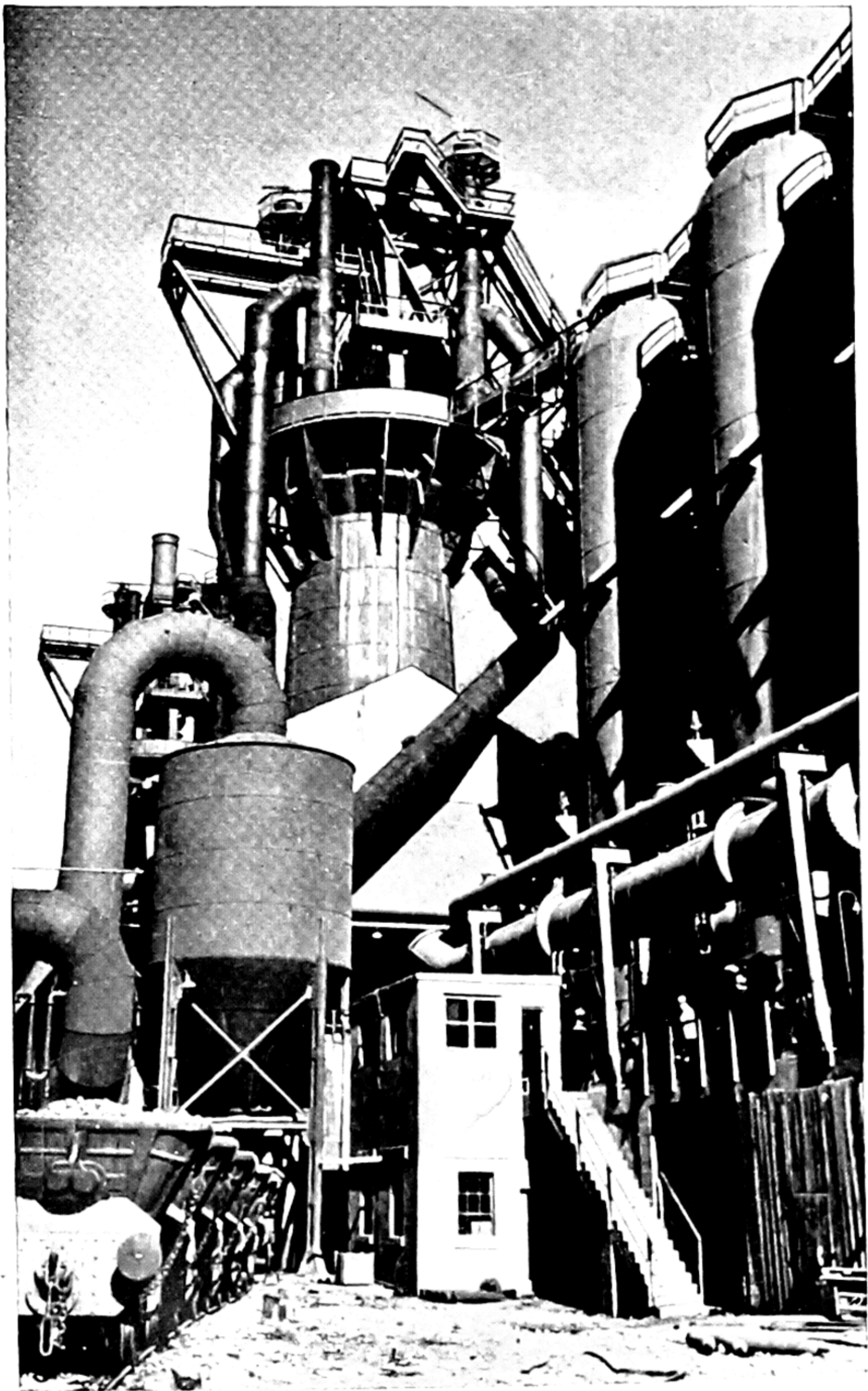
Yet there are places in Turkey where the people show distinctive characteristics. A street scene in Kars, for instance, is very similar to one in nearby Russia, and the villages of the Hatay, which became part of Turkey as late as 1939, are still in aspect, as in population, Arab.

4 WORK

Turkey's industries are as yet little developed, but Turkey bids fair to becoming a great industrial as well as a great agricultural country. She exports tobacco, hazel nuts, dried fruit, mohair, liquorice, cotton, wool, and chrome, though not yet wheat. So far, no manufactured articles have been exported, but the aim of the Turkish Government is to build up large industries which with planning and foresight will later be able to compete with those of other countries. The government-subsidised Sumer Bank has played an important part in Turkey's industrialization, and there have been several Five Year Plans.



The method used for drying tobacco



Part of the British-built ironworks at Karabük

5 GOVERNMENT

The modern Turk lives under a system of government which, though in theory a democracy, is in practice largely a dictatorship. Yet we must be careful not to judge the dictatorship too harshly before we understand the circumstances that brought it about. Turkey was so burdened with out-of-date customs and incompetent methods of government that a revolution was necessary if the country was to be modernized at all. Mustafa Kemal was obliged to employ physical force. By force, too, he had to maintain himself in power. There is no denying that, nor would he himself have denied it. Wishing to educate his people in self-government, he tried on several occasions to form a kind of "opposition" to himself, on the model of the party system in democratic countries. For it was his keen desire that the dictatorship that he had established should cease, if possible, with his death. He was a dictator, he used to say, in order that Turkey should never need another dictator. But, to his great regret, even exasperation, none of these experiments worked. The opposition did not oppose; it merely obstructed. Business was held up, quarrels arose, rebellions broke out. For the majority of Turks did not understand that an Opposition, however strong, can still be orderly, fair, and helpful. Mustafa Kemal had therefore to go on governing through the People's Party, which remained until December 1945 the one and only political party in Turkey. Speaking after the collapse of his opposition experiments, he declared: "I will lead my people by the hand until their feet are sure and they know the way. Then they can choose for themselves and rule themselves. Then my work will be done."

The People's Party has certainly done a great deal for the Turkish people. In every town it has established a "Halkevi," or People's House (upon which the one in London is modelled), where besides receiving political instruction the Turk can study languages, music, art, and first-aid, or, if he is illiterate, learn to read and write. Some of these People's Houses are fine modern buildings, with large assembly halls and libraries. Each Halkevi has a President, who is usually an influential man in the town, such as a doctor. His presidential duties keep all his evenings busy, since an enthusiastic President may do as much as half-a-dozen different social workers, and make of his Halkevi at once a Boys' Club, a Women's Institute, a Musical and Dramatic Club, and the centre of many other activities.

For administrative purposes, Turkey is divided up into Vilayets. There are at present sixty-three of these, each being governed by a Vali, who wields immense power. As I write, the word Vilayet has been officially changed to "İl," so that a Vali is now called an "İlbay." These Vilayets are themselves divided into Kazas, of which there are at present 444, and these in turn into Nahiyes.

Being heavily taxed by the central government, owing to the necessity of maintaining a large standing army, the modern Turk finds life expensive. Some of the "bureaucracy" of the old Turkey still remains, but it is fast disappearing. The country has a large police force, both plain-clothed and uniformed, which, as Turkey is apt to be a happy hunting-ground for foreign agents, is certainly necessary. At the age of twenty, though sometimes later, every Turk is obliged to undertake military service, which in the case of private soldiers lasts for as long as three years. The training he then

receives is strict and rigorous ; but as it is combined with instruction in useful subjects and crafts, most conscripts benefit both physically and mentally from it. If the young conscript is a " minority " (that is a non-Moslem) Turk, he is obliged to enlist in a Labour Battalion and may not carry arms.

With all this social discipline, the Turk is nevertheless allowed free speech and a free Press, though he would neither dare nor wish to agitate for the overthrow of the Republic. Why should he ? The Republic has given him self-respect, enlightenment, and unlimited opportunities. The Turkish publicity services, especially those of Ankara and Istanbul, maintain a very high standard of journalism and comment, and practically every town has its little newspaper. Some of the cleverest periodicals in Turkey are those devoted to cartoons. Figures such as " Amca Bey " and " Tombul Teyze,"¹ drawn by the cartoonists Ramuz and Cemal Nadir, are as popular throughout the country as those of " Colonel Blimp " and Strube's " Little Man " in Britain. For the Turks have a special humour of their own, mirrored best perhaps in the witty stories of Nasrettin Hoca, with which every Turkish child is made familiar from his cradle.² Turkish books are cheap, and there is a great demand for foreign books, especially those made popular by the cinema. Although less than twenty years have passed since the

¹ The English equivalent would be " Uncle " and " Aunt Fattie."

² Here is a typical story : Nasrettin Hoca was sitting one day with Tamburlaine the Great when a mirror encrusted with jewels was presented to the king. He looked into it (it was the first time he had seen a mirror) and began to weep, whereupon Nasrettin Hoca began to weep too. After a while Tamburlaine stopped and said : " I was weeping because I saw in the mirror how ugly I was, and you wept in sympathy with me. But how is it that you continue to weep now that I myself have ceased to do so ? " Nasrettin Hoca replied : " O King, you wept as long as you saw your face in the mirror ; but I, who have to look at you all the time, must go on weeping."

introduction of the new script, the tremendous task of reprinting old books, manuscripts, title-deeds, certificates, and so on, has been carried through with remarkable success. A reform which in many countries would have been considered impracticable is now more or less completed.

A great deal in every sphere of life still remains to be done. No Turk will deny that. The war has naturally interfered with many schemes that would otherwise have been carried out long ago. But in spite of these handicaps the modern Turk has good reason to be proud of what he and his fellow-citizens have achieved in barely a quarter of a century. "Give us the tools," we can imagine him as saying with an echo of Mr Churchill in 1941, "and we will finish the job."

CHAPTER TWO

HOW THE NEW TURKEY CAME INTO BEING

I WHO ARE THE TURKS ?

To describe a country adequately means dwelling not merely on its physical characteristics, but on the events that have made up its history. The modern Turk likes to think that he has cut himself completely off from the past. "To be modern *and* Turkish" is his aim. Yes, but in order to be so, he must first know how he became Turkish ; and if we are to understand him properly, we must know that too.

It is natural to begin with the question : Who were the original inhabitants of Anatolia ? Though often asked, this question is not at all easy to answer. Most historians now agree that the original inhabitants were people called Hittites, about whom very little is known. They probably came from the land between the Euphrates and the Tigris (where civilization is said to have originated about 6,000 B.C.), and were amongst the first races to extract iron from ore. Hittite civilization is thought to have reached its height about 1400 B.C., when Boğaz Köy was its capital, now a small village well to the east of Ankara, and remarkable for the ruins and rock sculptures in the neighbourhood. The Turks themselves, who came from Turkistan and beyond, were divided into two main tribes. In the eleventh century, one of these tribes, the Seljuks, attacked the great Moslem Empire that had grown up since the death of Mohammed

in 632. Led by Turgul Bey, they surged over Asia Minor, and robbed the Christian Empire of Byzantium of most of its conquests in that region. As they advanced, they compelled the population to become Moslem. Finally they captured Jerusalem itself, and forbade all infidels to come near the holy places. This drastic step gave rise to the first Crusades. In their attempt to liberate the Holy Land, the Crusaders faced the Turks when, though still strong, they were beginning to pass their prime, for which reason the Crusaders did very well, until their original aims were forgotten in jealousies, quarrels, and hardships.

After a pause of almost two centuries, there appeared about 1227 from the same direction as the Seljuks another Turkish people, the Ottoman Turks, so called after their leader Osman, from whose family sprang a line of Sultans which ruled for 600 years. At first the Ottoman Turks conquered every army, except that of the great Tamburlaine (himself of Turkish origin), which dared to block their way; and in 1453, as we know, they attacked and captured the city of Constantinople. By 1520, when Suleyman the Magnificent came to the throne, the Turks had conquered an Empire stretching from Budapest to Mecca on the one hand, and from Upper Egypt to the Black Sea on the other. Christian Europe was seriously alarmed.

2 THE SLOW DECLINE OF THE OTTOMAN EMPIRE

In its turn the Ottoman Empire began a slow but steady decline. Nevertheless, in spite of war, revolt, and treachery, the structure managed to hang together for a great deal longer than anybody expected. Distant

territories, such as Morocco, were seized by other nations, and European possessions, such as Albania and Rumania, declared themselves independent. Yet in Constantinople and elsewhere, even up to the nineteenth century, there were men of patriotism who did their best to save the situation. A broader constitution was required, and they realized that if the Sultan would not act, his hand must be forced. Of the rulers of the Empire during the nineteenth century, some eventually agreed to rule by a liberal constitution ; others, having granted a parliament and free speech, then went back upon their word ; still others, having played this trick more than once, were finally turned out. The Young Turks, as the reformers were called, were mostly army officers, and in 1908 a military revolt broke out. As revolutions go, this was not a big affair ; but like the Russian Revolution of 1905 it gave promise of something much bigger. The years that followed were years of war. First there was trouble in the Balkans ; and in 1914, starting from the Balkans, war spread throughout all Europe and the Middle East. Turkey, having in 1912 lost two Balkan wars as well as one in Libya, sealed her fate as an imperial power by entering the Great War on the side of Germany. It was a tragic end to a period of continuous, if deserved, misfortune.

After the Great War, Turkish territory was forcibly cut down to the area of Anatolia. The huge Ottoman Empire had disappeared. A treaty made with the Allies in 1920 at Sèvres provided for the occupation of various parts of the country ; the British were to have Constantinople, the Greeks Smyrna, the Italians Antalya, and the French Cilicia. Turkey, in fact, had almost ceased to exist as a free nation. Confident that their enemy's

spirit was crushed, the Allies paid no attention to the activities of Mustafa Kemal Pasha, the general to whom the Sultan had entrusted the task of demobilizing the Turkish troops in Anatolia. Instead of doing the Sultan's will, he was flatly defying him, and therefore the Allies, and far from limiting himself to military matters, he was dabbling in politics as well. To Kemal, Turkey's position was humiliating and therefore intolerable. He was determined to change it. "I will stay in Anatolia," he declared, "until Turkey has won her independence." And boastful as the statement might seem, he was as good as his word. Very soon, as much to the Sultan's embarrassment as to the alarm of the Allies, he had set up a provisional government of his own in the little Anatolian town of Ankara. Mustafa Kemal had learned his ideas of reform from a group of Young Turks at Salonika, where he was born in 1881. Now he was putting them into practice. But he acted with a speed that the revolutionaries of 1908 had never dreamed of.

The events of the next few months are among the most dramatic that have happened in any country; and they began, as I have said, at a moment when Turkey was nearer than at any other time to falling to pieces, or at least to being cut up. How did all this come about? Apart from the dynamic personality of Mustafa Kemal, the causes are perhaps not obscure. Of all the peoples of the great, straggling Ottoman Empire, the Turks themselves had always been the least well off. No part of the Empire, for instance, was so backward as Anatolia, where the well-to-do people were mostly Greeks, Armenians, or Syrians. No group of people shed so much blood as the Turks in defending their far-flung possessions. Even political power in Constantinople was

often in the hands of those of non-Turkish blood. Although the Turks at this period had earned a name for bad government, they as much as anyone else were the victims of this folly. While many of their subject peoples were free, they had remained enslaved. Their empire had proved a burden to them, however desperately they clung to it. And now that burden had become suddenly removed. During the period following the Armistice, all was confusion. No-one knew where to turn. The Sultan, for all his trappings, was no longer sublime, but ridiculous. Without Mustafa Kemal the country would undoubtedly have collapsed; but with him, just the opposite happened. Turkey suddenly realized that, in spite of the Allied occupation of large areas of her soil, she was at least free to be herself. A thrill of excitement ran through the country. Turkey had found her man.

3 THE WAR OF INDEPENDENCE

First of all, said Mustafa Kemal, the occupying Powers must be thrown out. The Greeks, for whom the Turks felt less love than for any other of their enemies, had landed at Izmir (1921) four days after Mustafa Kemal left upon his famous mission. Behind the Greeks stood the Allies; but the Allies were already beginning to quarrel among themselves. At first the Greeks did well. Advancing steadily towards Ankara, they reached the Sakarya River, which lies between Eskişehir and the capital. Here the Turks managed to halt them. A furious battle followed, lasting from 23rd August until 13th September, with Mustafa Kemal in command of the Turkish armies. From a little farmhouse, where you can still see his name and that of Ismet Pasha chalked

over the doors of the rooms, Mustafa Kemal directed the swaying, uncertain engagement. His energy was super-human ; for at such times he displayed the kind of will-power that, once communicated to his men, drew from them undreamt of reserves of courage. There was but one aim : to free Turkish soil from the invader. After a terrible battle, the Greeks, unable to break through the solid defences of their opponents, retreated. But even then the struggle was not over. For many months the invaders tried desperately to pull themselves together. On the 26th August 1922, however, the Turks struck back at the Greeks, this time decisively. Retreating upon Smyrna, the scattered Greek armies evacuated the country as best they could, to be followed within a short time by all the Allied forces.

4 GAZI MUSTAFA KEMAL

After this series of victories, so invigorating for Turkish morale, the new National Assembly conferred upon Mustafa Kemal the title of Gazi, which means literally "Conqueror of the Infidel." He was now a national hero. His name was as famous as that of the Sultan ; even more so. "The Emperor of powerful Emperors, the Refuge of Sovereigns, the Distributor of Crowns to the Kings of the Earth, the Master of Europe, Asia, and Africa, the High King of the Two Seas, the Shadow of God upon Earth" : these were some of the titles by which the Sultan had formerly been addressed, but now they were but empty names. Then by a vote of the Assembly, led by Mustafa Kemal, the Sultanate was abolished (1922). Shortly afterwards the Khalifate, a religious office with which the Sultanate had long been



Kemâl Atatürk
Yurdumuzun babasıdır.
O, çocukları çok sever.
Biz Türk çocukları da
Onu çok severiz.
Varol Atatürk.

Kemâl Atatürk
Is the father of our country.
He loves children very much.
We Turkish children also love him.
Long live Atatürk.

(From a reading primer used in Turkish schools.)



A corner of the Atatürk Park at Yenışehir, Ankara

combined, was abolished too. Turkey had become a Republic, with Mustafa Kemal as its first President (29th October 1923).

These changes were both violent and revolutionary ; but they were not made without hard thought on the part of Mustafa Kemal. Nor were they made without a great deal of opposition on the part of others. The Turkish peasantry, for example, was very religious and conservative. It disliked change. Changes such as those proposed by the Gazi horrified it. Was the " Conqueror of the Infidel " himself turning infidel ? It almost seemed so. And yet the man was a patriot, a statesman, a brilliant organizer, and a most winning personality. What could they do but follow him ?

5 THE GREAT REFORMER

On assuming power, Kemal's first object was to educate his people. This was a gigantic task. State education was unknown in Turkey. Almost all instruction was in the hands of ignorant *hodjas*, whose job was to teach verses from the Koran. There were therefore two problems : to teach the masses, and to train as many teachers as possible. Even this was not sufficient ; there was a barrier in the difficult Arab script in which the Turkish language was written. As he was determined to break down this barrier, Mustafa Kemal summarily declared the old script to be abolished and replaced by the Roman alphabet (1928). Thereupon he set out on a series of tours round the country to demonstrate, chalk in hand, how the new alphabet should be used. For a time life was turned upside down. The whole population went back to school. Nor was Mustafa

Kemal a lenient master. He tested people on the most unexpected occasions, naming a day, not far ahead, by which time everyone was to have learned the new letters. Even to-day, many Turks of middle years and over find it difficult to read the new script rapidly, and the old letters are still used in private, especially for note-taking.

Once he had simplified the Turkish script, Mustafa Kemal started upon a rather more difficult task, that of simplifying the language. This was urgently necessary for two reasons: first, because educated speech under the Ottoman Empire had been a mixture of Turkish, Arabic, and Persian (while the common people spoke a crude vernacular); and second, because he recognized that the elaborate modes of address, flowery phrases, and difficult grammar of Ottoman times were out of place in the modern world. Accordingly he set up a committee, which still sits in Ankara, for the purification of the language by substituting genuine Turkish words for those of Arabic or Persian origin. Thus arose the New Turkish, in which already a literature has been written. As I write, a revised version of the Constitution has been published, and fifty or sixty new words have thereby become official.

No less revolutionary was the abolition in 1925 of the national head-dress called the fez. The fez was in origin Greek, but it had come to be associated closely with Turkish life and particularly with the Moslem aspect of it. To abolish it for the infidel "hat" struck many people as an outrage. When the wearing of hats was first made compulsory, there were barely enough to go round, so that the houses of foreigners were ransacked and men even went about in Paris models. Not long after this innovation, Western clothes were introduced,

and the whole population, save for the peasants of the interior, put aside for ever its Oriental garments.

We have seen how Mustafa Kemal abolished the Khalifate, an office revered throughout the Moslem world. Four years later (1928), judging that the time was now ripe, he went a step further. He had always believed that Islam was the enemy of progress, and indeed he had proved as much. Opposition to his reforms came chiefly from religious fanatics. Persecution he detested ; but he detested superstition still more. Therefore he decided that Islam must cease to be the state religion. The Moslem legal code being already abolished and replaced by that of Switzerland (1926), this "dis-establishment" of Islam was received with little opposition. Henceforth all religions were to be tolerated ; but the wearing of clerical dress, except on certain occasions, was forbidden.

Finally, to complete this account of Kemal's reforms, I must mention that which was in many ways the most striking, namely, the abolition of the veil. Turkish women had for centuries lived secluded, guarded, lonely lives. Now they were invited to take their place as equals in society. Polygamy had been abolished as early as 1923 ; and in 1934 women were made eligible for membership of the National Assembly. To-day, as free as their Western sisters, Turkish women are coming to be a power in the state. To them, even more than to the men, the Republic has brought benefits which they do not intend to throw away.

You will see that all these changes, introduced in a country more backward than Czarist Russia, took place within a very few years. Without the constant stimulus of Mustafa Kemal, who in 1935 took the title of Atatürk, or "Father of the Turks" (thereby introducing sur-

names ¹), such a transformation could never have been accomplished. When he died on 11th November 1938 his grateful people conferred on him the title of Eternal Chief. Ismet İnönü, his old colleague, succeeded him as President. Dark years followed ; and the war, though kept at a distance, imposed great burdens upon the Turkish people. It is in times such as these that Atatürk's foundation is being put to the test. The next few years will be decisive for the men and women of Turkey.

¹ The titles "Bey" (for men) and "Hanim" (for women), which are placed after the first name, are now officially abolished, though they are still used in conversation. The correct titles are "Bay" (for men) and "Bayan" for women, used in front of the first or second name.

CHAPTER THREE

GREETINGS AND CUSTOMS

I

UNDER the Ottoman Empire, as we have seen, the language of culture, of the court, and of the religious officials, was highly elaborate, and one of the most elaborate forms was that used when people addressed one another. There were special expressions appropriate to the social level of the person addressed ; you would use a different set of phrases in talking to a Vali, a judge, an officer, a doctor, an imam, or a *hodja*. In an official interview, for instance, each mode of address called up in reply another phrase, and so on ; and these forms could not be altered or omitted without great impoliteness. To-day, with the simplification of the language and the changed conditions of life, the need for such elaborate phrase-making has disappeared.

But the modern Turk still uses a certain number of special modes of address ; and these shed an interesting light upon his character. Of course not all such modes of address are old ; indeed some have been specially invented for use to-day. Of the latter perhaps the most important is that with which the modern Turk habitually greets a friend upon first meeting. He says : "Günaydin," which means literally, "May your day be bright !" In the evening, this phrase is modified to "Tünaydin." These words, being new, are not yet universally current except among the generation brought up since the Republic ; but official approval is everywhere given to

them. Among peasants, and between close friends (though not women), the Arabic "Merhaba" is still frequently used; this has the meaning of "Welcome," though it literally means, "Sit comfortably." An equally old-fashioned yet common greeting is the phrase, "Sabah şerifleriniz hayir olsun!" which means, "May your honoured morning be auspicious!" In the evening this becomes, more simply, "Geceniz hayir olsun!" or "May your evening (or night) be auspicious!"

To-day, especially in towns, you may sometimes hear the word "Bonjour" being used, but as this is a foreign mode of address it is not encouraged. Still less favoured is the expression "Bye-bye," which, like several other English words and phrases, has been learnt in recent years from the cinema. Only children use it, and their teachers strongly disapprove.

On receiving visitors at home, the Turkish host greets his guest with the phrase, "Safa geldiniz" or "Hoş geldiniz!" which means, "You are welcome!" To such greetings, the correct reply is "Hoş bulduk!" After these and other introductory remarks, the host says, "Buyurun," which means literally, "Condescend to enter." The word "Buyurun" or "Buyurunuz" is one of the most common in Turkey; it is employed not merely on the occasion of visits to friends, but in offering food, cigarettes, or any other object, such as a seat in a vehicle. There are in fact few conversations in which this pleasant-sounding word is not used. The nearest equivalent is perhaps the French *s'il vous plaît*.

Saying good-bye also requires the use of a set phrase or two. The departing guest will say: "Allaha ismarladik!" which means, "We commend you to God!" and the correct reply is, "Güle güle," meaning literally, "Go away laughing." Sometimes the old-fashioned phrase,

“Safayi hatirla,” meaning, “Go in peace of mind !” is used, but not commonly.

The phrase “Güle güle” is not confined to saying good-bye. It is used also in congratulation or praise, as for instance when someone has bought new clothes, or has moved into a new house, when it carries the meaning, “May this bring you happiness !”

2

There are a number of other useful everyday phrases fitting particular occasions. For instance, when anyone has suffered a loss or undergone some calamity, the proper phrase to use to him is, “Geçmiş olsun,” which means, “Let it pass !” During meals, likewise, it is common for one diner to say to another, “Afiyet olsun !” which means, “May it bring you health !” To this the reply is always, “Buyurun !” (a word already mentioned), which in this case means, “Come and share it !” Another interesting phrase is, “Kolay gelsin,” which is used when anybody is engaged in doing something difficult, the meaning being, “May you find it easy !” Then there is a most useful but rather difficult word for which no exact equivalent exists in English : this is spelt “Estağfurullah !” which in Arabic means, “May God pardon me !” Pronounced Es-ta-frul-la, this word is used in two ways. If the speaker happens to say something against himself, the word is used to convey the sense of, “Don’t be so modest !” If on the other hand the listener has received a compliment, it is used as a reply meaning, “Not in the least !” Finally come two words, which, though Arabic in origin and calling to mind the fatalism of ancient Islam, are so engrained in

the language as to remain current to-day. These are, "İnşallah!" meaning, "If God so wills it!" and used, as might be expected, of events or prospects in the future; and "Maşallah!" (the literal meaning of which is, "What wonders has God willed!"), which is used in the sense of, "May the evil eye be warded off!" and therefore comes to denote praise. If, for example, you are admiring the new-born child of an Anatolian peasant, you are well advised to repeat the word "Maşallah!" several times as a precaution against giving the child the evil eye. It used to be the custom also to make a thrusting movement with the hands at the child in order to ward off bad luck, and sometimes even to spit upon it lightly.

All the above phrases, expressions, and gestures are used many times daily. There are others; but those I have given are the most important, and if you are familiar with them you will soon make friends with anyone you chance to meet.

CHAPTER FOUR

FESTIVALS

I RAMAZAN

WHEN Islam was the official religion of Turkey there were frequent festivals and religious holidays. As we shall see, some of these festivals are still given official or semi-official approval ; others, such as the minor religious festivals, are observed privately and by old people only. Festivals, or Bayrams as they are called, fall into three classes : state festivals, religious festivals recognized by the state but now secularized, and religious festivals celebrated by the people, or certain groups of people, because the habit is too strong to break.

I shall speak first of religious festivals. Chief of these is Ramazan, the date of which is fixed by the Lunar Calendar. Ramazan is a period resembling our Lent. It lasts for thirty days (sometimes twenty-eight or twenty-nine), and begins at the appearance of the new moon, which is eagerly awaited by the devout. To observe Ramazan strictly is to fast daily between sunrise and sunset. Upon breaking this fast, the first food to be eaten is usually olives (showing desert origin), or a special kind of soft, flat bread called *pidé*. Formerly Ramazan involved preparations on a large scale, and after dusk every rich man kept "open house." In the mosques, immense congregations chanted prayers in unison. Much of this has now ceased, since the younger generation takes little interest in religion, though certain customs connected with Ramazan are still kept up. For

instance, at the end of the period a sum of money called *fitra* is fixed by the religious authorities to be given to the poor. The required amount is still published in the newspapers, but accompanied by a recommendation that the money should be given not to the poor, but to the Hava Kurumu or Air League.

Nowadays not many Turks keep the Ramazan fast strictly, any more than we do Lent, but people are careful to observe it in some way or other. You certainly notice a difference in most people's behaviour during this time. Directly the gun is fired in the evening to signalize that the fast is over, there is a distinct feeling of relief and expectation in the air ; and whether or not a man has fasted during the day, he certainly feasts in the evening. Cafés are quickly thronged with men, the pavements are crowded, and cinemas filled ; while sometimes parties in private houses last far into the night. During the whole period the mosques are illuminated as at other religious Bayrams.

2 SHEKER AND KURBAN BAYRAM

Three days after Ramazan comes Sheker Bayram (Sugar or Sweet Bayram), which is a time of visits to relatives and friends. On such occasions, sweetmeats and presents are given. Children receive new clothes and toys, and servants come and kiss your hand expecting a nice fat tip. Two months and ten days after Ramazan comes an even more important festival, namely, Kurban Bayram (Sacrifice Bayram) which commemorates Abraham's sacrifice of Isaac. It is the custom on this occasion, as a symbolic act, to sacrifice a ram (or, if a ram cannot be procured, a male camel, a

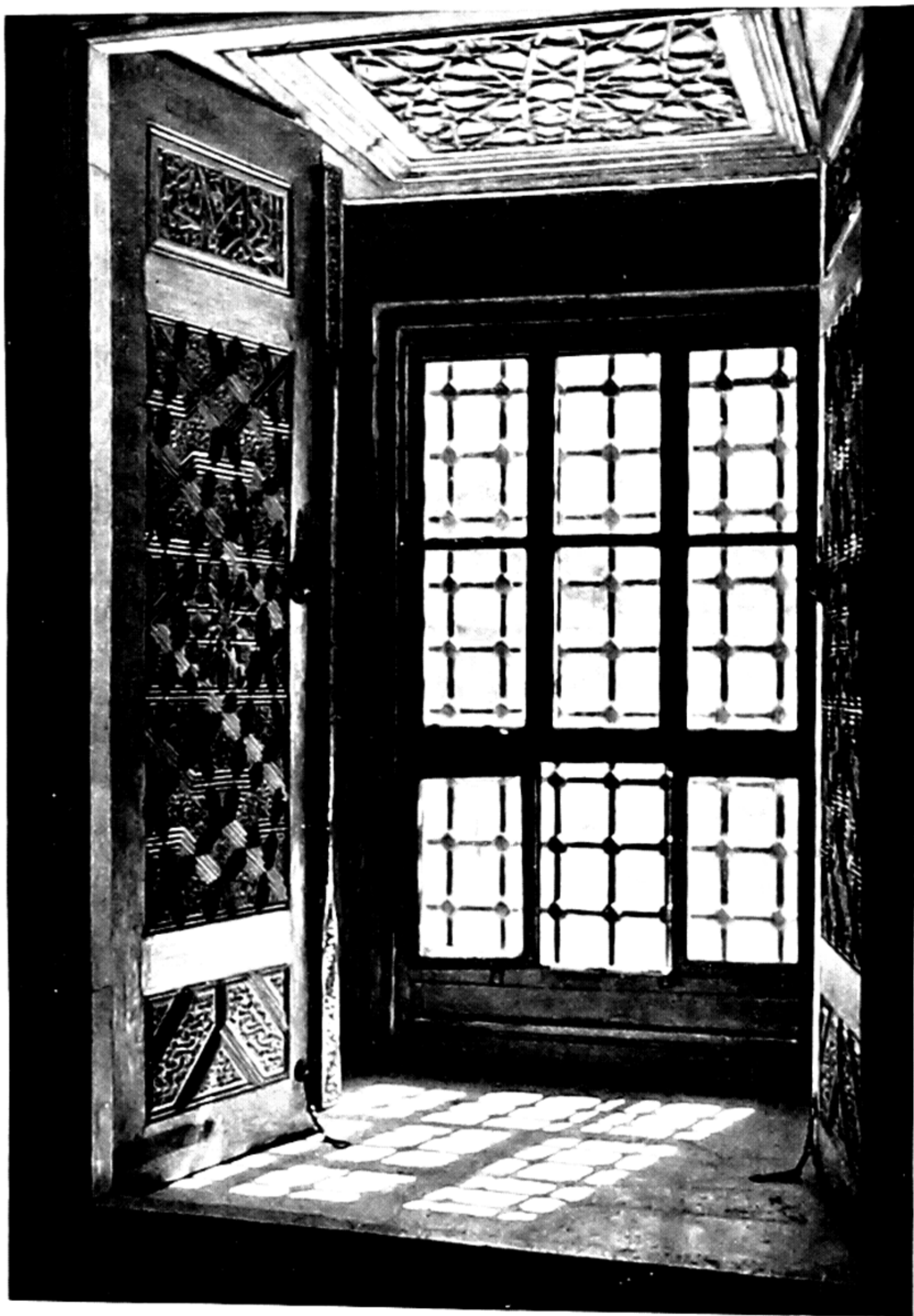
goat, or even a rooster). In the old days every respectable or well-to-do family did this ; and although to-day the custom is less common, you may often see large rams being carried home on the backs of *hamals*, or being led through the streets to be slaughtered. They look so docile and submissive, these poor creatures. In old Istanbul there are whole markets for the selling of sheep, and many a side street is blocked by the passage of the flocks. To-day a ram may cost as much as T. £ 30 (about five English pounds), which is a great deal of money for a poor family ; and so it is sometimes the custom for families to club together to buy one.

The sacrifice of a ram at Kurban Bayram is performed according to a special rite. The animal's head is always bandaged and its front-right and left-back leg are bound together ; and the directions as to how the body is to be cut up are supposed to be given by someone who has made the pilgrimage, or *Haj*, to Mecca. Particular care is taken that the blood shall flow freely into the earth. When it rains about this time, religious people believe that the shower has been specially sent from heaven to wash away the traces of blood from the streets.

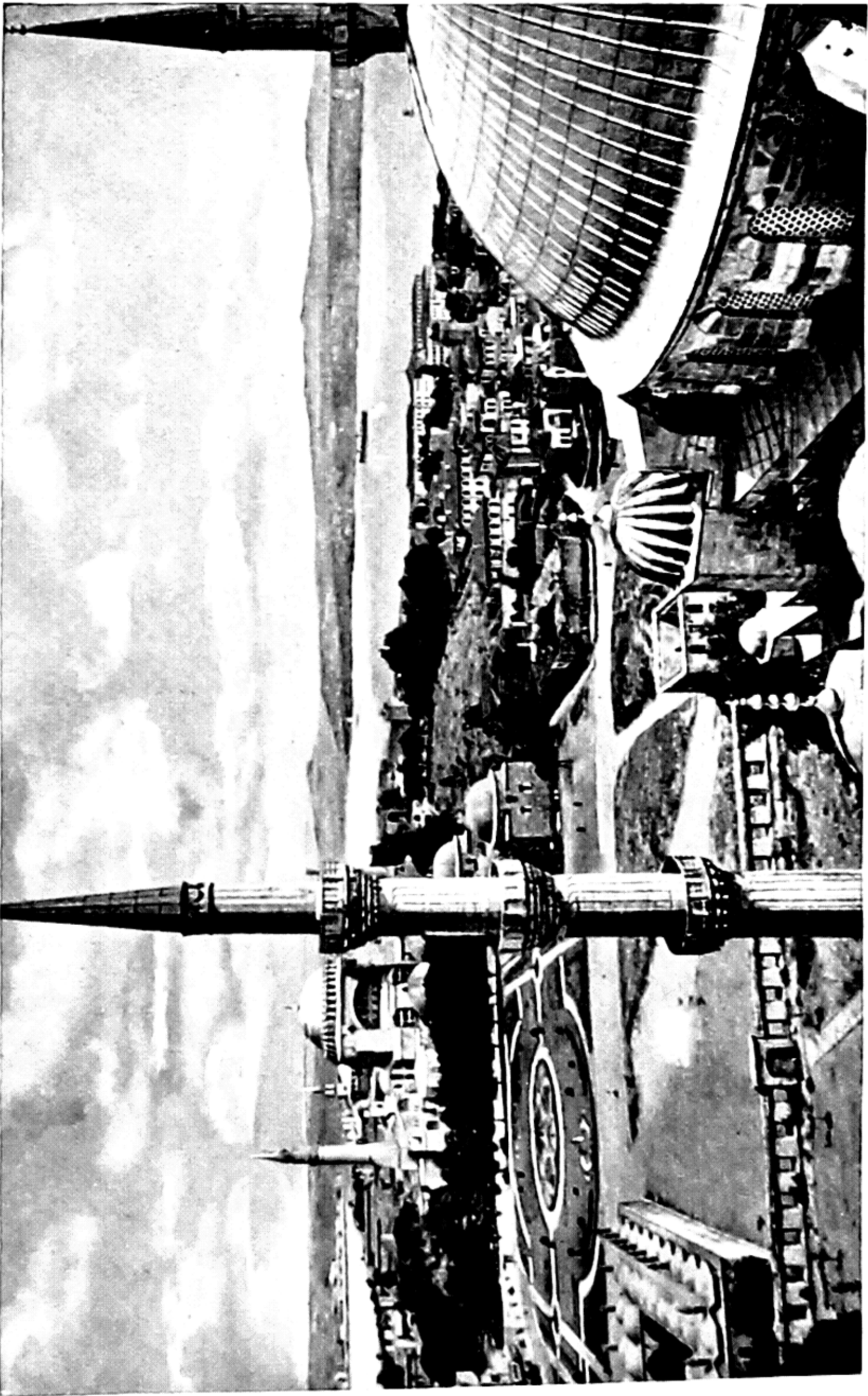
After the sacrifice groups of poor people gather to receive parts of the carcasses (of which a quarter is kept for the owner), and beggars go round from house to house with sacks asking for meat. It is also sometimes the custom at this time for a young man to send his fiancée a present of a prize fat ram with brightly painted horns and back stained with henna. As to the ceremony of distributing the sheep's carcass, I have several times witnessed it. There is always a great deal of pushing and grasping and shouting to obtain the choicest pieces. On one occasion that I remember, a little boy, crawling

among the legs of the excited crowd, made off with a joint big enough to feed several families, to the great indignation of the rest. During the days preceding and following Kurban Bayram you will notice advertisements in the newspapers appealing for the hides of sacrificed sheep on behalf of the Hava Kurumu, which sells them in order to raise money for aeroplanes.

The dates of the Sheker and the Kurban Bayrams are fixed each year by the Government, since these are festivals that have been secularised since the inauguration of the Republic. They provide the people with a good holiday; Sheker Bayram lasts three days and Kurban Bayram four. At such times one of the pleasantest sights is that of the illuminated minarets of the mosques, the top galleries or *şerefe* of which are fitted with coloured electric bulbs. The biggest mosques are decorated so that illuminated verses from the Koran can be read from minaret to minaret. After the first fifteen days these texts give place to various designs, such as a bird, a fish, or a star. There they remain suspended in the sky as if by magic. At Istanbul, which contains so many beautiful mosques, such as the Sultan Ahmet, the Osmanieh, the Suleymanieh, the Yeni Djami, Büyük Djami, and Aya Sophia (once a Byzantine church), the spectacle on these occasions is particularly beautiful, as the lights are reflected in the waters of the Golden Horn and the Bosphorus. Although the modern Turk is not very religious, such sights as these seldom fail to stir his sense of awe and beauty. Many a Turk has told me, for instance, that though he no longer believes in Islam, he cannot enter the magnificent Yeshil Djami (Green Mosque) at Bursa without being overcome with religious feeling. On Bayram nights, the streets of every town in Turkey, including Ankara (where there are no large



A window of the Green Mosque, Bursa



View of the Ayasofya from the Sultan Ahmet Mosque, Istanbul

mosques), are thronged with people, usually in family groups, sauntering up and down and admiring the view. Perhaps there are some of the older generation who, though proud of the new Republic, sigh for the romance and picturesqueness of the days of the Sultans.

3 INDEPENDENCE DAY

We come now to National Holidays, representing the great days of the year for the people of Turkey. Most important of all, as might be expected, is that which commemorates the establishment of the Republic. This is called Cümhuriyet Bayram (Republic Bayram), which begins on 29th October and continues for three days. On this occasion every town and village in the country decorates its houses and streets with banners and flags. Most of the banners are inscribed with such arresting statements as : "If we pause, we fall," "We resemble nobody so much as ourselves," and so on. In every big town, about 10.30 a.m., a large wooden rostrum is set up, usually facing the house or office of the Vali ; and upon this the Vali himself, the mayor of the town, municipal and trade officials, and representatives of the fighting services take up their places. A long procession then files past, consisting of all the school children of the neighbourhood with their teachers, the firemen, the police, part of the garrison, athletes (both men and women) in their sporting garments, representatives of local commerce carrying emblems of their trades, and sometimes a group of children dressed in the old costumes of the district—a very colourful sight. Last of all, and producing the greatest outburst of applause, comes a cavalcade of mounted veterans of the

War of Independence. The whole procession is led vigorously by the town or garrison band, and those in it who are neither mounted nor driven in vehicles perform the goosestep. The ceremony includes the laying of wreaths at the foot of the statue of Atatürk and the playing of the Republic March, which is modern Turkey's National Anthem. Earlier in the morning the Vali, dressed in morning clothes, will already have received at his house the local officials, who appear before him in an order set down in a printed programme. If the town contains foreign officials or representatives of any kind, these are also given an opportunity to pay their respects. The most elaborate ceremony of all takes place at Ankara, where the President of the Republic receives in great state the officials and diplomatic representatives of the capital.

Independence Day is packed with events. Apart from the procession, there are athletic sports and dramatic performances at the local Halkevi or People's House. Patriotic speeches are delivered from platforms specially set up for the purpose in the streets. All day long the Ankara radio broadcasts stirring marches. The people walk in the streets in their best clothes, and boys and girls in scout uniforms parade in groups, performing upon mouth organs or throwing crackers or squibs. As a culmination to all this rejoicing, a grand ball is held in the evening. This is always a very gay affair, and will often last until very late. The modern Turk is a keen and usually a very good dancer; and he has taken to jazz and swing music with great enthusiasm. The women wear tasteful evening dresses and the men dinner jackets or "tails." The atmosphere is completely European. Food is provided in abundance; and a great deal of raki, vodka, beer, and local cognac (*kanyak*)

is drunk, especially by the men. Turkish beer, though a synthetic product, is very pleasant, as are many of the country's liqueurs. The most popular drink, however, is raki, a beverage similar in taste to the Syrian arak and the Egyptian zibib, and not unlike the French pernod. It is distilled from grapes or figs and contains aniseed which gives it its distinctive taste. Usually raki is drunk diluted with water, which turns it white ; but hardened or would-be hardened drinkers take it neat. As a compromise, a sip of raki and a sip of water may be taken alternately, a practice originating from the time when public drinking was forbidden and two glasses containing liquid of precisely the same colour were sipped to deceive the police—and sometimes the management too.

The Republic Ball lasts well into the morning. About two or three o'clock, when the atmosphere is at its most convivial pitch, it is a common thing for a number of Turkish dances to be performed. To dance the Zebek, a most popular dance from Izmir (Smyrna), requires great skill and above all a perfect sense of balance. (Curiously enough it is often best performed by those whose balance is in other respects disturbed.) The dance is performed by one or more persons independently, but the audience participates by clapping in time with the rhythm ; and a good dancer arouses the greatest enthusiasm. There are several other dances, not quite so popular as the Zebek, for which a group of performers is necessary. A most interesting one is the Horun, a Laz dance from the neighbourhood of Trabzon, which is performed by several dancers linking hands by holding handkerchiefs. The footwork of this dance is particularly rapid and complicated. In the ship going from Istanbul to Trabzon one may often see soldiers performing this dance on the lower deck, amid baggage

and cattle and reclining peasant women. Fortunately it is a dance that can be performed in a very restricted space.

4 OTHER BAYRAMS

No Bayram in the year is so enthusiastically celebrated as the one just described. There are four other Bayrams, however, about which something ought to be said. First there is Zafer or Victory Bayram, with which is combined the celebration day of the Hava Kurumu (Air League). This takes place on 30th August. The victory referred to is that over the Greeks ; but as Turkey is now good friends with Greece, emphasis is not laid on this point. It was Atatürk's wish that the nation should celebrate a Turkish victory rather than a Greek defeat ; and so to-day, in deference to his wishes, the newspapers rarely mention the latter.

Second, there is the New Year Holiday, which corresponds to our Bank Holiday. Third, on 23rd April of each year comes the combined Bayram of National Sovereignty when the foundation of the Chamber of Deputies is celebrated, and Çocuk Bayram, the Children's Festival. And last there is the Gençlik ve Spor (Youth and Sport) Bayram held on 19th May, the day on which Atatürk landed at Samsun in 1919.

CHAPTER FIVE

PEASANT LIFE

I A NATION OF PEASANTS

TURKEY is four-fifths a nation of peasants. It was Atatürk's boast that the country contained no social barriers or classes. This is quite true. Many of Turkey's richest men to-day are peasants who would not think for a moment of pretending to be otherwise. The ordinary Turk is a good mixer, though he shows respect for his superiors in office.

Although village life in Turkey is still very backward, it is not nearly so backward as it was under the Sultans. The People's Party has done an enormous amount to educate the villagers, teaching the principles of hygiene and disease-prevention, furthering education, and above all encouraging arts and crafts. Many Halkevis run regular "missions" into the interior for the above purposes, and also for the study of local folklore and dialects. Moreover, each village contains what is called a Halk Odasi or People's Room, the rural equivalent of a Halkevi; and recently the Ministry of Education has set up a number of Köy Enstitüleri, or Village Institutes, where a special form of education adapted to the needs of an agricultural population is given.

The centre of Anatolia is a land exceedingly barren and desolate, particularly in winter-time. The peasant's lot is one of ceaseless labour with very small returns. His wife toils as strenuously in the fields as he, and all the family assists in the job of stock-raising. No less

sturdy than her menfolk, the Turkish woman proved her capacity for endurance during the War of Independence, when, short of actually fighting, she did everything possible to assist the war effort. To commemorate this achievement, a peasant woman bearing a shell upon her back is among the sculptured figures adorning the Atatürk Statue at Ankara. To-day all but the older peasant women are unveiled, though the old costumes are still worn despite the illegality of the *çarşaf*. Nevertheless a wide gulf still separates the position of women in the country from that of women in the town. The peasant, while respecting his wife's judgment, insists upon her remaining very much in the background, especially when men visitors arrive. Similarly, no peasant woman may visit a café, even accompanied by her husband; and she has few recreations apart from paying visits to other women and playing card-games, though she is not so addicted to the latter habit as are the town-dwellers. She is a good mother, and usually bears her husband a large family. Infant mortality in Turkey is surprisingly low; and few women die in childbirth.

While it is true that the peasant is inclined to be suspicious of strangers and foreigners, the Turkish countryman can be very hospitable. His dour exterior covers a natural charm. So long as the visitor gives no reason to excite distrust he will be received with the utmost cordiality. The *Muhtar* or headman of the village will make it his business to act as host, and the visitor will find the best accommodation and food provided for him. It is both surprising and touching to see how even the poorest peasants will give of their best on such occasions. As the visit of a stranger is an event of importance as well as of rarity, the whole village feels itself concerned in it; and so all, including the womenfolk, turn out, if only to

watch what is going on. Every village still contains a regular guest-room which is kept in readiness for visitors. When the guest arrives, everyone has his appointed job to do ; one household will look after the fire and the bed, another the food, another will provide the service, and so on.

The office of Muhtar is very important. There is a Muhtar also in every town ; but here, because of the presence of so many other officials, his position is not so exalted. In the village he is a little king. Although his post is honorary, he is not altogether without reward. He it is who issues and signs ration-books, bread cards, certificates of residence and good conduct ; and for each of these services he is entitled to receive a fixed sum. There is usually no doubt about the best man for the job ; but even so the election of a Muhtar often gives rise to a great deal of discussion. The village community is democratic, and there is often something resembling party warfare on such occasions.

2 THE YÜRÜKS

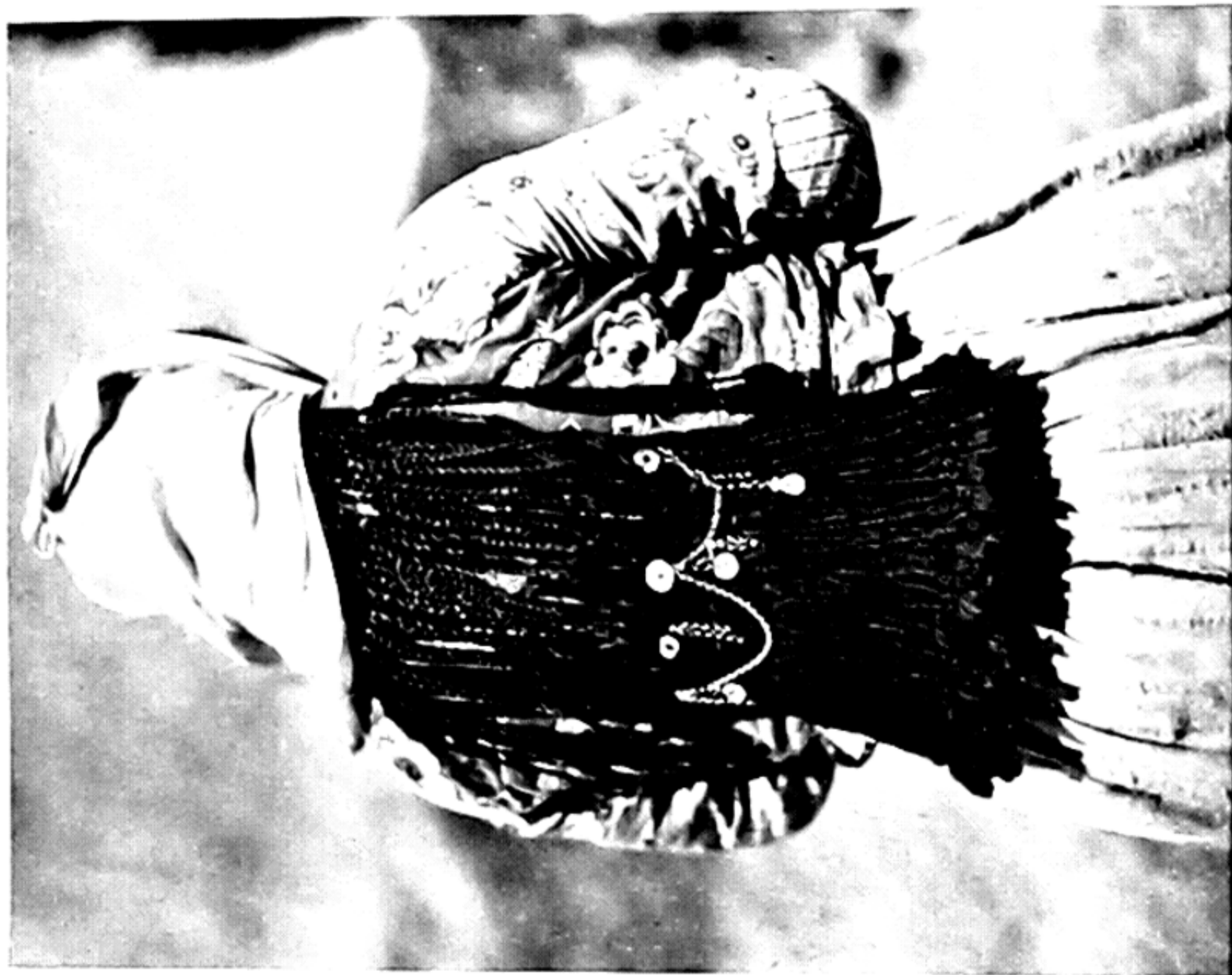
In a country of the size of Turkey, the peasantry varies in customs and habits from place to place. There is no space to describe the inhabitants of every district, or even to tell much about one particular district. Works running into several volumes have been published on one kind of community alone, and research is still going on. Nevertheless it is possible to divide the peasantry into a few main classes, about each of which some comment may be made.

There is a large and most interesting group of peasants who go by the name of Yürüks (a word derived from

yürümek, to walk) or, as they are sometimes called, Avshars. In spite of their habits, these people are not really nomads. On the contrary they are deeply attached to the soil. What causes them to move from the valleys in winter to the hills in summer is simply the change of season. It is a serious, though common, mistake to describe such people as primitive, but to-day, all over the world, men of science are finding reason to change their views about what is primitive and what is not. Peoples such as the Yürüks have developed a form of social life of great refinement, as well as a habit of living together in harmony and peace. We might call such people civilized, if civilized people were not in the habit of behaving so badly one to another. At any rate civilized people have something important to learn from them. They live quietly, they are hospitable, and they are very hard-working.

The society of the Yürüks is what is called patriarchal, that is to say each group is ruled over by a man of ability, character, and mature years. Like the Muhtar, he is chosen by a vote of the people. This headman possesses powers exceeding those of any other official in the country; he is so powerful that only a man in whom the people have absolute trust will be chosen for the job. If, for example, two young people wish to get married, the headman decides whether or not they may do so. If there arises a dispute between two parties about property or land, the headman decides who is in the right and who is in the wrong. If the community moves up to the hills or down to the valleys, it is for the headman to decide when the move shall be made, in what order the various families shall proceed, and where later they shall set up camp.

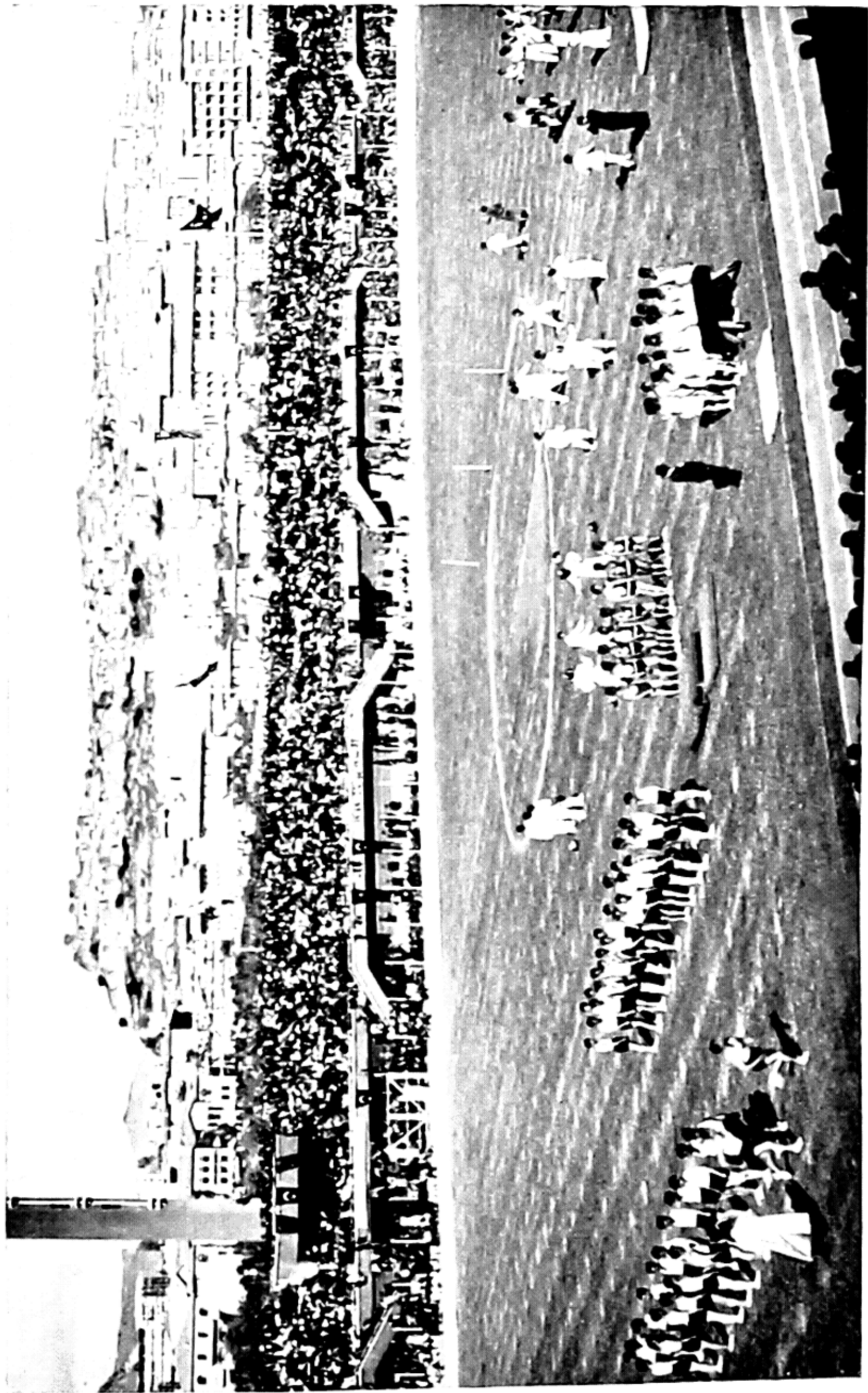
The Yürüks undertake no journey without careful



Peasant girl, showing the national dress



A tiny water-carrier



A scene during the Youth Sports Festival on the 19th May at the Stadium, Ankara

preparation. It is at such times that their sense of order, their artistic talents, and their resourcefulness are most clearly to be seen. I have already mentioned how the order in which each family moves from place to place is the concern of the headman ; equally his concern, and one to which he pays the most detailed attention, is the way in which the community's possessions are packed. This may seem a small matter, but it is not. Transport consists of horses, mules, and camels ; and upon these animals the various saddle-bags and sacks are loaded in a special order. Moreover each sack is decorated, embroidered, and even secured in such a way that the nature of its contents is immediately apparent to the observer. The work of decorating and embroidering the sacks is in the hands of the women. No article or commodity of any bulk and importance is neglected ; even coal, where needed, is carried in sacks designed specially for the purpose.

Such a picturesque cavalcade en route for the *yayla*, or summer abode, would be incomplete if the people themselves, though faced with a strenuous march, did not dress up in their best. However rough the journey, they start out looking spick and span. Not merely are the costumes worn on such occasions very beautiful, but no one, least of all a woman, will put on anything important that is not made with her own hands. There is art in these costumes, and behind the art there is age-old tradition ; for the Turkish peasant has kept more successfully than most a continuity of life and habit. The costumes of the men are as pleasant to look at as those of the women ; which is saying a great deal in a world in which male clothes are usually so dull. When the peasant comes to town and puts on European clothes, he loses much of his air of independence.

It is perhaps worth while to dwell for a moment upon costumes, both because peasant costumes are still a living feature of the New Turkey and because they are often exceedingly beautiful and appropriate in themselves. Peasant women and men alike wear the *şalvar*, which are loose, baggy trousers. Above these, and designed in the brightest colours, a blouse is worn by the women, and by the men a garment not unlike a blouse, called a *mintan*. Both men and women wear broad sashes wound several times round the waist, and the men's mostly serve in addition for carrying a stout knife. Of particular beauty are the women's headdresses (*çevre*) which are usually embroidered by hand in designs of various colours. Looking at such designs for the first time, the casual observer may easily miss their significance ; but in fact each is an indication of something. An unmarried girl will wear a certain design, a married woman another, an expectant mother still another ; there are even designs indicating the number of children a woman has had. Such headdresses form part of the uniform, as it were, of the Yürük women. On important occasions they wear others of even greater magnificence : festive crowns made of delicately wrought silver, with chain pendants of the same metal. Although these are to-day expensive, there are few peasants who do not scrape together enough to buy them for their womenfolk.

The Yürüks, though a people of marked individuality, are orthodox Moslems. Among them, however, and for the reasons already explained, the position of women has always been somewhat higher than in the towns. Being accustomed to frequent changes of abode, they live for the most part in tents of mohair or camel's hair woven by themselves from yarn spun from the hair or

wool of their goats, camels, or sheep, and furnished with cushions made from the sacks or saddle-bags already mentioned. In winter they live in houses of rough stone. Their daily food consists of cereals, *yoğurt* (a kind of sour junket made from ewe's milk), milk, cheese, and, as a staple food, thin bread which is baked in large round earth ovens. In the hot season they employ caves as refrigerators in which to store their dairy produce. Both the men and the women are healthy, hardy, and of fine physique.

It is interesting to see how far these peasants have been influenced by the progressive spirit of modern Turkey. They are slowly being taught to read and write; they are becoming more interested to hear news of the outside world; and they are quick to pick up new inventions and improvements in connection with their work. Besides being enthusiastic radio "fans" (the Ankara radio exerts an enormous influence on Turkish public opinion and taste), they are also very fond of newspapers. You can often see newspapers being read by schoolboys to a circle of illiterate but eager listeners. If you travel by car or even by train through some of the more desolate areas of the countryside, you will be surprised to meet young boys begging, not for food or money, but for the latest issue of the daily newspaper. Even an old one is acceptable.

3 THE TAHTACIS

Another group of peasants in Turkey is that of the *Tahtacis*, or woodcutters (the suffix "ci" in Turkish, pronounced "dji," signifies a trade). The *Tahtacis* are interesting above all because they form a sect, or religious

community, as well as a profession. The sect to which they belong is that of the Alouites, who are so called because of their devotion to Ali, the cousin and son-in-law of Mohammed. In other Moslem countries, such people are called Shiahhs, as opposed to Sunnis. Unlike the Yürüks, they live both summer and winter in the same district, choosing for their place of abode pleasant spots in the hills, usually by a river. Here they saw wood and float it down to the valleys. Their houses are well-built huts or-shacks.

As religious sects are now abolished and illegal in Turkey, the old customs and practices are fast dying out. Formerly, the celebrations of the Tahtacis and other sects took place in a special meeting centre called a *tekke*. Their strange beliefs and customs are not unconnected with those of the Bektashi sect (see later). All over Turkey, but particularly in the south-west among the Taurus mountains, one will find villages of Tahtacis alongside villages of gipsies, many of the latter from Salonika. Owing to the importance of the timber-trade, the Tahtacis are likely to go on flourishing for many years to come. They rarely marry outside their own communities.

4 OTHER SECTS

Mention must be made of several other sects of religious devotees whose practices, though officially without recognition, may perhaps still be followed in secret. In Ottoman times the most important and interesting of these were the Dervishes. Divided into several orders, the Dervishes played a very distinguished part in public life for many hundreds of years. The most famous were the Mevlevis, or Whirling Dervishes, the

Rufais, or Howling Dervishes, and the Bektashis, or People's Dervishes. The Mevlevis and Rufais, being aristocratic and intellectual, attracted members chiefly from the upper classes in the towns. The Bektashis, on the other hand, exerted a more popular appeal, preaching ideas of social equality together with mystical notions of God and Love. Many, like their founder Haci Bektash Veli, were highly original poets. The Bektashis had close connections with the Janissaries, the Sultan's body-guard; and when Mahmut II abolished the latter in 1826, he took the opportunity to execute several Bektashi leaders at the same time. While many of the Bektashi sect were both sincere and devout, their hold over the people frequently gave rise to abuses. One of Turkey's leading modern writers, Yakup Kadri, has written a novel called *Nur Baba* (*baba* means father) in which he describes with much humour and irony the life of a Bektashi sheik whose position gave him the right to demand anything, however extravagant, from his followers. To-day you can buy collections of the Bektashi poems and stories translated into modern Turkish.

A peculiarity of the Bektashis is that, in making commercial transactions, they insist upon selling goods by number rather than by weight. This means that they trade only in the sort of articles that can easily be counted, such as oranges in winter and water-melons in summer. Any other way of measuring they believe to be unjust.

On 20th November 1925 the Dervish orders were pronounced illegal throughout Turkey. In other countries, however, members of these orders still survive and continue their traditional practices. The Mevlevis are especially strong in Syria, and Bektashi monasteries may be found in Egypt and above all in Albania. Allied to the Bektashis were the Kizilbashis, who are thought

to have originated in Persia. Like the Tahtacis, these are Shian Moslems who pray once a day instead of five times, and who, instead of keeping Kurban Bayram, observe a feast called Muharrem, when they beat themselves with iron rods and lament the death of Hussein, the son of Ali. Owing to their habits of living, they are sometimes considered barbarous by other Moslems, and the term "Kizilbash" is to-day not seldom employed as a term of abuse.

5 THE PEOPLE'S PARTY AND THE PEASANTS

Reference has been made to the Turkish peasant's strong sense of tradition. One of the reasons, perhaps, why he forms a bulwark of the new Turkey, while clinging as far as possible to his old customs, is that he usually owns the land on which he works. This is his guarantee of independence, the corner-stone of his patriotism. More land is owned in Turkey by those who live upon it than in any other country in Europe. Peasants who do not own their land completely are often part-owners or *Yaricis* (from the Turkish word *yarim*, meaning "a half"), sharing their produce equally with their partners. Naturally there is also a large class of agricultural labourers, some of whom have lost possession of the land that they formerly cultivated because of debt, speculation, or neglect. To prevent this class of people from growing larger, the Government is at present organizing a campaign for increasing the acquisition of land by labourers; a wise and timely policy.

Much else is being done by the government to assist the peasant-farmer to prosper in his work. Organizations like the Ziraat (Agricultural) Bank lend money and

distribute seed to peasants, and similar work is done by the Ziraat Kurumu or Agricultural League. Also there are a number of Örnek Bahçeleri, or Model Farms, scattered about the country, where a great deal of useful experimentation takes place, and whence farmers can obtain shoots and seedlings. Atatürk, who took the keenest interest in agriculture, himself set up and personally financed a number of farms for the purpose of demonstrating the advantages of agricultural machinery. He often chose the most unlikely places to work on, such as desert or waste-land. After his death these farms became the property of the government, and are now run for the benefit of the community.

Though the soil of Turkey is rich and still largely unexploited, the impression must not be given that Turkey is a land flowing with milk and honey. That is not the case at all. Extensive areas of central Anatolia are bleak, arid, rocky, treeless, and almost waterless, with only an occasional salt pan or a range of hills a few hundred feet high to break the monotony. The peasant has too often to gain his livelihood by scratching the soil and nursing a few trickles of water. In summer the scanty vegetation becomes parched, while the thin layer of soil blows away in dust. During two to four months in winter the ground is usually frozen and snow-covered, so that cattle die and the countryside becomes a prey to wolves. The district of Erzerum, the "Siberia of Turkey," has a six months' winter, with a temperature of 15° F. Modern Turkish writers like Sabahattin Ali have drawn a graphic picture of the life of the stolid Anatolian peasant, whose mind is difficult to penetrate and whose body is immensely tough. I myself have seen peasants in the bitterest weather going about in rags hardly concealing their skin; and I am told that the rigours of military

service, shared alike by officers and men, are such as would rapidly kill off a less stubborn people.

In contrast with the harsh regions, there are others as gentle—the rich area of the Black Sea coast, one of the most densely populated areas of Turkey, and consisting of wooded, green countryside excellent for the cultivation of fruit and tobacco ; the hilly ranges of eastern Turkey ; the verdant plain of Cilicia between the coast and the Taurus mountains, with its cotton plantations and orange gardens ; and the smiling fruitful west coast, with Izmir as its capital city. In short, Turkey offers everything to her people—sternness, wilderness, yet also beauty, riches, and health. And it demands two things only in exchange—devotion and hard work.

CHAPTER SIX

LIFE IN THE TOWNS

I ISTANBUL

It is often said that London is not England and that Paris is not France. It is equally true to say that Istanbul and Ankara are not Turkey, though the Turks are very proud of their two capitals. Istanbul, one of the world's loveliest capitals, is Turkey's largest city, with a population of 800,000. Next to it comes Izmir (Smyrna) with 184,000, while Ankara, the seat of government, is third, with 157,000. All the other towns in Turkey, with three or four exceptions, contain fewer than 45,000 people. Life in these small places is often very picturesque and interesting, though the casual visitor rarely has time to visit them; and they have lovely names—Amasya, Antalya, Mersin, Malatya, Mardin, Giresun, Kastamonu, and the like.

I have said that the Turks are very proud of Istanbul and Ankara. They are proud of Ankara because it is one of the newest capitals in the world. They are proud of Istanbul because it is one of the oldest. But Istanbul is more than a source of pride to the modern Turk; it is an object of love. The Turks have not had time to get used to Ankara, which, though spick and span, lacks warmth, richness, and repose. Istanbul has all these qualities, and at the same time it is a busy commercial and shipping centre. On account of its favourable geographical position, spanning two continents and forming a gateway between east and west, it will always remain one of the world's most important centres.

The charm of Istanbul is not that it is one city, but that it is three cities, without counting the numerous suburbs. The three main districts are called Istanbul, or Old Istanbul; Beyoğlu, formerly called Pera; and Üsküdar, once Scutari. Each of these districts has a life and individuality of its own, and to go from one to the other is very much like visiting different worlds. Old Istanbul is divided from Beyoğlu by the famous narrow waterway called the Golden Horn. Üsküdar, the largest of the three districts, lies on the opposite side of the Karadeniz Boğazi, or Bosphorus, a kind of sea-river connecting the Mediterranean through the Marmara with the Black Sea. Thus Üsküdar lies in Asia and is still a quiet Asiatic town, whereas Istanbul and Beyoğlu lie in Europe and are thoroughly European.

Istanbul contains everything of which a great and ancient city can boast: stately mosques, aqueducts, churches, bridges, palaces, villas, towers, offices, docks, shops, parks, gardens, embassies, ministries, arsenals, and houses of every size and description. Its population is equally varied, though less so than formerly: Turks, Greeks, Armenians, French, British, and Balkanic, and mixtures of all these. As in other great cities, poverty and plenty, dignity and squalor, jostle one another in its crowded, colourful streets. One feels oneself to be at the meeting-place of many peoples, since though Istanbul belongs to Turkey, it also in a sense belongs to the world.

It is said that God made the country, but man made the town. There are some towns, however, which, owing to their long history and tradition, bring the best out of the people that live in them. Istanbul is one of these. Here you see the Turk at his best. Here you see in him characteristics that you did not suspect him to

possess ; for here he comes into his own, and is the Grand Turk.

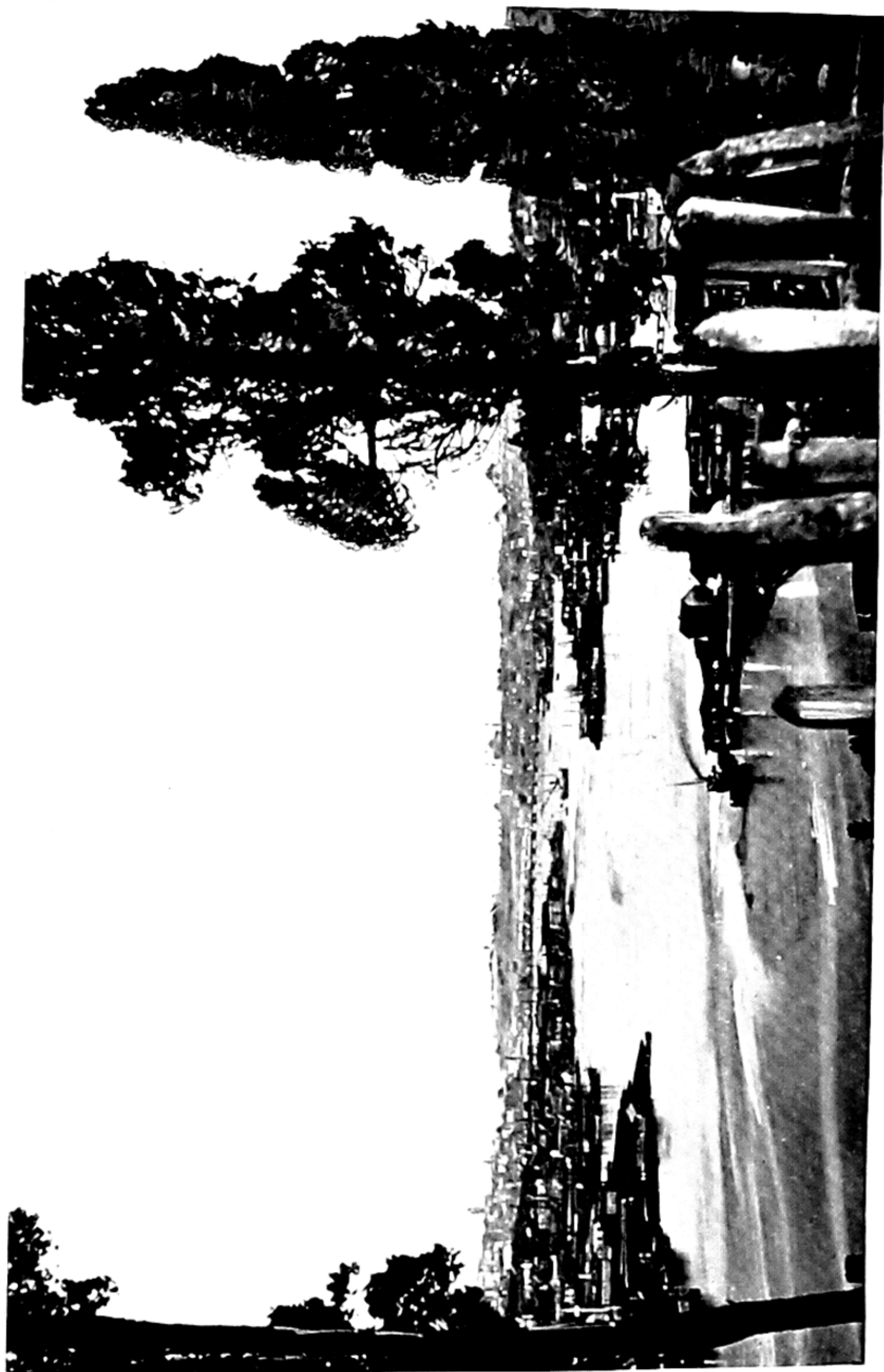
One such characteristic is his love of beauty, particularly of natural beauty. Anatolia, one must admit, is a dun, parched land, attractive only in its desolation, where the peasant has little time for beauty, though even there the Yürüks, among others, are a markedly artistic people. But in Istanbul, and also in towns like Izmir, Bursa, Rize, and Gazi Antep, the Turk shows that he has true artistic talent. You notice this in his crafts : his carpets, his woven clothes, his embroidered saddlebags, his children's dresses. You notice it too in his displays of fruit and vegetables as one season follows another. To watch the vegetable shops, the fruit-stalls, and even the street-barrows in Istanbul, as fruit follows fruit into season, is a most exciting experience. As soon as the first cherries appear, you know that it is really spring ; and how lovely they look, those first-fruits, arranged tastefully on thin wooden sticks, each cherry alternating with a leaf ! After the cherries come mulberries, plums, apricots, and peaches ; and then—a sure sign that it is now midsummer—the plump melons appear. A Turkish proverb says that no-one should bathe until the rind of a melon falls into the sea, meaning that one should not bathe before the weather is really hot ; and it can be extremely hot in Turkey, especially along the Mediterranean coast. At such a time, therefore, a juicy melon is a boon ; and fortunately this fruit, unlike some others, is cheap and may be found everywhere, though each district boasts that its own melons have a special flavour. In late summer, again, you can buy quinces ; but the Turk does not feel that autumn has begun in earnest until the figs and grapes begin to arrive. Then comes winter with its oranges and apples

and pears (the last are sometimes found in summer too); and the gardens never look so beautiful as when the ripe oranges are gleaming brightly among the dark green leaves. Shop windows too are transformed as the year grows older, for the vendors are expert at arranging them to catch and please the eye of the pedestrian. Not a season passes, in fact, without its new arrivals: apples from Amasya and Niğde, oranges from Mersin, Adana, and Silifke, figs and grapes from Izmir, apricots from Malatya, peaches from Bursa, lemons from Lamas, and strawberries from Arnavutköy on the Bosphorus. Nor must such delicacies be forgotten as hazel nuts from Giresun on the Black Sea, pistachio nuts from Gazi Antep, and chestnuts from Bursa.

As with fruit, so with flowers. The Turk has always been a great lover of flowers. There is even a period of Turkish history, the reign of Ahmet IV in the early eighteenth century, which is called the "Lâle Devre" or Tulip Period. The name arose because of the fashion of planting tulip beds in gardens and of letting out turtles at night with candles on their backs to illuminate them. Roses, wistaria, jasmin, and lilac: these are the flowers with which Turkey is associated in the minds of those who know her. Many a courtyard in Old Istanbul and Üsküdar looks bleak from outside its high walls; but if you obtain a glimpse through a chink in the doorway, you are amazed at the floral profusion within. Even the soldiers are often to be seen walking with small posies of wild flowers in their hands, and some of the most humble restaurant-keepers decorate their paper-covered tables with jam-pots full of exquisite fresh blooms. There is no artificiality about this. It is done by a kind of instinct.



The world-famous figs of Aydin



A view of Istanbul by night, taken from the suburb of Eyoub

Life in Istanbul begins early. Thousands of men and women travel by boat, bus, tram, and underground to their places of work about 8.30 to 9 a.m. There are few times of the day when the public vehicles are not overcrowded. The trams particularly are packed like sardines, so that the visitor often wonders how the conductors can preserve such good humour. From their dress and behaviour you would hardly distinguish the passengers from any other collection of its kind in Europe. Even in wartime, when clothes were very expensive (a man's suit might cost as much as forty-five pounds sterling), Turkish men and women took care to dress very carefully; and it is sometimes difficult to believe that European clothes were introduced no more than twenty-five years ago, so easily are they worn. Turkey is one of the few countries where silk stockings can still be bought; and although these are expensive (about fifteen shillings per pair), they are worn almost universally. Turkish women have always admired French fashions; but lately, as a result of the popularity of English fashion papers and films, they have come to prefer the styles of Britain and America, as well as the slim type of figure. Scrupulously careful of their "lines," Turkish girls diet vigorously if they fancy they are becoming too fat. The old moon-faced type of Turkish beauty is fast disappearing! Recently the Turkish Ministry of Education has sponsored a Turkish women's periodical called *Kadin ve Ev* ("Woman and Home"), in which an attempt is made to popularize national styles brought into line with those of Europe. Throughout the country, likewise, hundreds of young girls attend Kiz Sanat Enstitütleri (Girls' Art and Craft Institutions), where they learn dressmaking, dress-repairing, invisible mending, dress-cleaning, and fashion-designing, as well as paper-flower making and other

crafts, including cookery. Many of these art schools are housed in magnificent buildings, where exhibitions of the students' work are held every year. Founded and named after President İnönü himself, they are organized by the Department of Technical Education, which to-day has a budget of twelve million liras. Next to Defence, the Government devotes the greater part of its finances to Education, and hopes to increase this budget item.

Under the Ottoman Empire most of the business and commerce of Turkey was in the hands of Greeks, Jews, and other minorities, who in consequence amassed great wealth. It was not that the Turk was unfit to do business, but that he regarded business as unfit for him. The respected professions were two in number, the army and the civil service, and into these all well-to-do Turks sent their sons. This state of affairs has now changed. No longer in business to-day are there the long haggling, the successive cups of coffee, the narghiles, the fidgeting with bead necklaces, the perpetual delays. The office of a modern Turkish business man is usually smartly furnished, with a huge glass-covered desk, several telephones, elaborate ink-stands, letter-racks, metal cupboards, and safes. He does not mind a chat, and he still likes to drink his coffee with his friends, but in spite of the great number of formalities that are still gone through, he is on the whole a quick worker, and the old laziness associated with Turkish life is going. To come to Turkey from one or other of the Middle East countries is to realize the great change brought about by Atatürk, a man of colossal energy. The Turk has always been known—particularly by those who fought against him—as a man of endurance and toughness. He is now proving himself to be a clever and shrewd bargainer, and not merely in his business but in his diplomacy. He knows

how to sit tight. More often than not it is he who has the last word. You cannot threaten him. To many foreigners coming to Turkey for the first time, the frequently used word "Yok," which signifies a great deal more than just "No," is symbolic of the defiant stubbornness of the people.

So great are the distances between office centres and suburbs in Istanbul that the majority of business men and workers are unable to return home for lunch. They gather in cafés and restaurants and eat *dolmas* (vegetables stuffed with rice), meat and beans, *pilav*, *börek*s (small patties of puff pastry filled with meat hash, cheese, or brain), followed by *yoğurt*, *komposto* (stewed fruit) and usually the season's fruit. Some of the more hurried ones may drink *raki* and eat *meze* (*hors d'œuvres*); they will never drink *raki* alone if they can help it. Before the meal a glass of vodka and vermouth is sometimes taken; during it, local beer or wine; after it, a liqueur of some kind. But a great many Turks abstain from alcohol altogether. They may prefer mineral waters, such as the excellent product of Afyon Karahisar or Trabzon; or they may confine themselves to water. In Turkey one comes to realize how precious a thing water can be. The reason is that in many parts of the country it is painfully scarce. Some of the best and sweetest water in Turkey is bottled and sold, such as the famous *Taşdalen*, which the newly arrived visitor first meets in the restaurant-car of the Taurus Express. The Turk is a better connoisseur of the waters of his own country than many foreigners are of the wines of any country. Moreover he will travel long distances in order to obtain a good brand. The water found at Çamlıca, a hill in Üsküdar, or at Soğuksu above Trabzon, is known all over Turkey for its purity and supposed medicinal properties. Owing

to the heavy oily food that they eat, the Turks often suffer from liver complaints: consequently mineral waters are much in demand. They are also fond of very sweet and sticky cakes, such as *baklava*, which tend to be fattening.

Daily from about five o'clock onwards there are crowds of people at all the bus, tram, and ferry stops, and particularly at the entrance to the famous Tünel, an underground railway running between Beyoğlu, the great business centre, and the Galata Bridge, which spans the Golden Horn. Without this railway, travel between the two places would be very irksome and tiring, as it means a very steep climb. The underground coaches are hauled up by means of gigantic belts, and the journey takes no more than two minutes. The tickets, which you can buy in advance to save queuing up, consist of metal discs which the stranger may at first mistake for money. At the Galata bridge, hundreds of vehicles discharge passengers for the various ferry-boats, which leave there regularly for Haydarpaşa, or for residential areas on the Bosphorus, the Golden Horn, and the four big islands lying off the Anatolian coast called Büyükada (formerly Principo or Prince's Island), Heybeli, Burgas, and Kinali. These ferries ply to and fro with clock-work regularity, and in good weather make a delightful means of travel. The Turk loves to sit on their wide decks, drinking coffee or tea and reading his copy of *Ulus*, the government paper, *Cümhuriyet* (*The Republic*) or, in the evenings, *En Son Dakika* (*Last Minute*).

Shopping in the market is done both morning and evening by the women. Sometimes, however, the husband will buy what is necessary on his way to work, sending the produce home by *hamals* or porters. These *hamals*, who are a race apart, carry enormous baskets or

pads lashed to their backs, and follow the purchaser obediently as he goes from stall to stall. Their dress is very strange. At first sight it seems to consist of nothing but rags and tatters held together by a belt or sash or even pieces of string ; but in fact it possesses a kind of order and style, like a uniform, of which, however, the detail varies slightly from place to place. And no hamal is complete without his length of rope and large iron hook. In Istanbul the markets are so big that they form a world of their own, or rather a series of worlds. First there is the great Yemiş Iskelesi, or Fruit Pier, which is situated on the left shore facing the Golden Horn. Here the Turk buys fresh fruit from all over the country at set prices. Then there is the Balık Pazari or Fish Market, where he buys fish, butter, oil, groceries, meat, and a great deal else. Here also are some delightful little bars, where he likes to sit and drink milk, chocolate, or cocoa and eat rolls and butter, sandwiches, and something very special called *kek*. Or there is the Misir Çarşisi (Egyptian market) at Eminönü in Old Istanbul, formerly the Spice Market, where all sorts of medicinal spices and even love-charms used to be obtainable. It is now rebuilt, and has a restaurant situated over the entrance. The most interesting market, perhaps, is the one called Kapalı Çarşı or Covered Market, an enormous area formed of dozens of bazaars both large and small. This can be entered from all sides, but the most usual approach is through Mahmoud Pasha Street in Eminönü. It might be said that this "covered" market covers everything. Here are found clothes, furniture, jewellery, bedding, antiques, gramophones, books, and so on. Whole streets are sometimes devoted to a single commodity. The Kapalı Çarşı also contains the Municipal Auction Room, the Sandal Bedesten. This has taken

the place of the old Auction Room situated nearby, which goes by the strange but perhaps not inappropriate name of Bit Pazari or Louse Market.

In winter the weather in Istanbul is usually very cold and rainy ; but at any time, as in England, bright sunny days may occur. Most of the inhabitants of the city live in flats, the best of which are equipped with central heating. The English fireplace is practically unknown save in houses that have been built by foreigners. Many people, however, have to rely on tall round stoves with rather ungainly flues, or on improvised heaters called *mangals*, which are round receptacles containing smouldering charcoal or wood. As these mangals do not give out very much heat, they are often placed beneath a table over which a large warm cloth or blanket has been draped. Then the company sit round the *tandur*, as it is called, and leisurely toast their legs. Moreover, beneath the mangal usually sits the domestic cat, an animal that has been revered since the days of the Prophet Mohammed, who, rather than disturb a cat that happened to be sleeping on part of his robe, is said to have severed that part from the rest.

The best seasons of the year in Istanbul are the spring and summer. Then it is that thousands of visitors pour into the city from every part of Turkey, filling the hotels and kiosks (villas) and invading the lovely bathing beaches. The peasants travel too, accompanied by all their belongings ; in fact, I do not think that any peasants move about so much as those of Turkey. At such times the suburbs of Istanbul look at their best. Fashionable families usually choose to go to Florya, where there is a particularly fine beach, Suadiye, Moda, or Büyükdada. There is swimming, yachting (especially at Moda), tennis, music, and dancing. The Turks are also fond of

picnics, which they organize on a grand scale with huge hampers and as much crockery and cutlery as they would employ at home. Of course the young Turks are keen on outdoor life in winter as well as summer. There is skiing at Bursa and near Ankara, boar-hunting in the Taurus foothills, shooting, and hiking. Thirty years ago Turkish women and girls were never to be seen on such outings. Now they are often more energetic than the men.

2 ANKARA

Life in Ankara is very different from that at Istanbul because, among other things, it contains about ten men to every woman. Chosen originally for its strategic safety and association with the earliest Turks, it is a town of ministers, civil servants, foreign representatives, and journalists, of government buildings, schools, and monuments of pristine newness. From the train the city looks like a large version of Wembley or the White City crouching beneath a mediaeval fortress; for modern Ankara is no more than twenty-five years of age. As a town it is very well planned, with wide, clean streets planted with acacia trees. Along the great Atatürk Bulvari, from the busy Ulus Square, with its fine statue, up to the heights of Chankaya (where stand the President's house and the British Embassy), taxis zoom at speeds impossible in more congested places and at prices exactly double those registered on the taximeter. The new residential quarter of Ankara is called Yenishehir, or New Town. Here the Turks live in tall blocks of flats of the most modern design. Owing to high rents (an unfurnished flat may cost as much as sixty English pounds a month or more), Turkish

families often share their apartments with lodgers or other families ; and in order to save space the living-rooms are converted into bedrooms at night and the beds used as divans by day. This custom is not really new. The Turk has always been hospitable ; and it was the custom in the old days for guests, however unexpected, to be put up on rows of mattresses in every available space. Perhaps this explains why many Turkish men remain in their pyjamas until quite late in the day, sometimes indeed until the evening. They find this costume both comfortable and economical. It has become such a habit, in fact, that notices are placed in the express trains forbidding people to walk about the corridors in night attire.

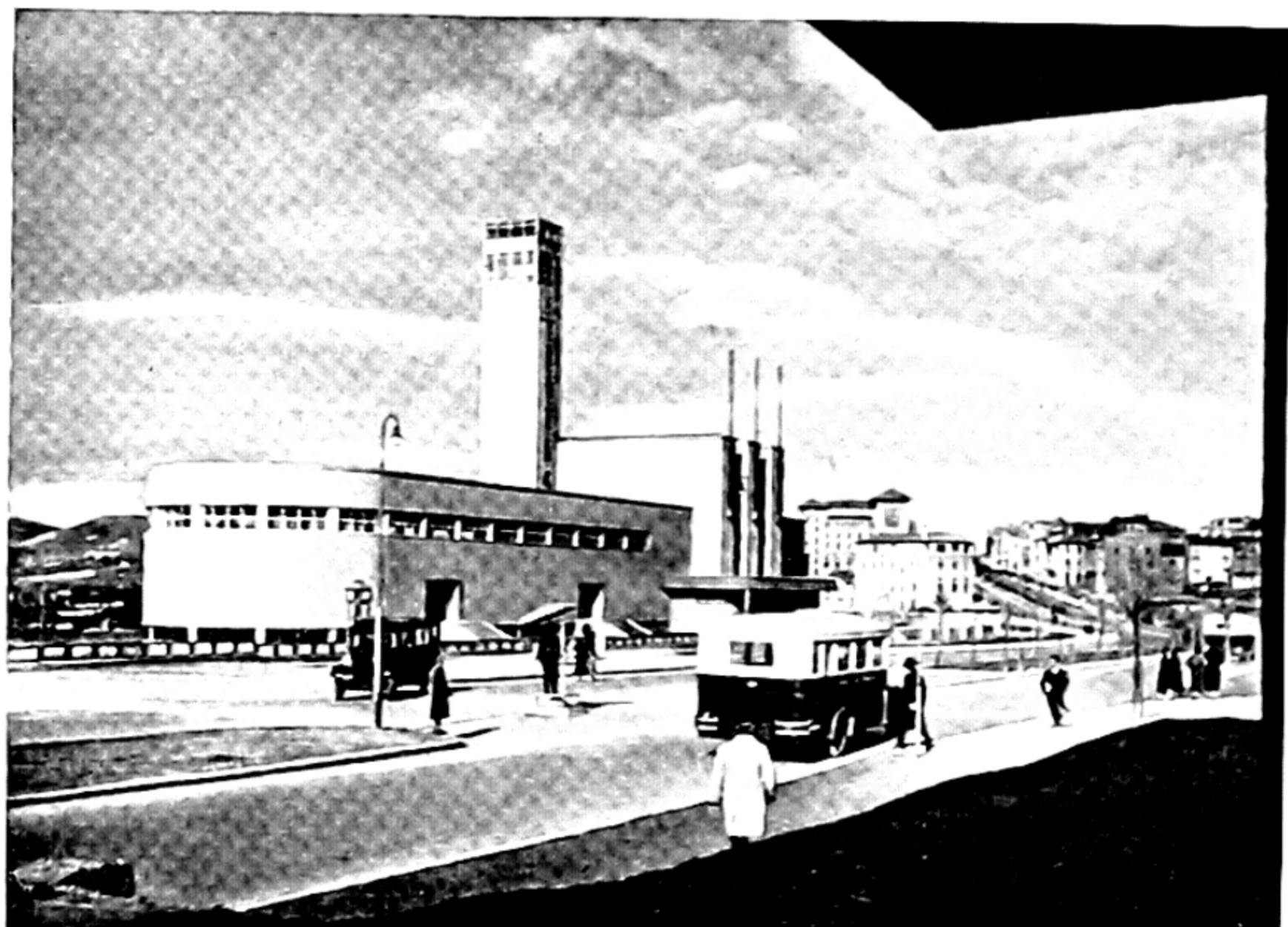
The rendezvous for Turkish and foreign officials in Ankara is a large restaurant run by an aged but sprightly White Russian called Karpitch. His excellent meals are served to the music of a Rumanian orchestra and the chatter of at least a dozen languages. Before Turkey broke off relations with Germany, Karpitch's Lokanta (Restaurant) was one of the most intriguing spots in the world. Next to Americans and British sat Axis diplomats and secret agents, and danced beside one another on the same floor. During the war many amusing incidents took place at the Lokanta, as when Dr. Clodius, sent to Ankara to increase Turkish exports to Germany, was played out of the room to the tune of " I can't give you anything but love, baby." Among this cosmopolitan crowd, M. Karpitch, moving from table to table with a tactful word to Von Papen here or to a British Attaché there, and not forgetting a bouquet for this Axis blonde and that Allied beauty, showed himself to be the greatest diplomat of all. His former head-waiter, Serge, has now opened a night club in Yenisehir, where the atmosphere



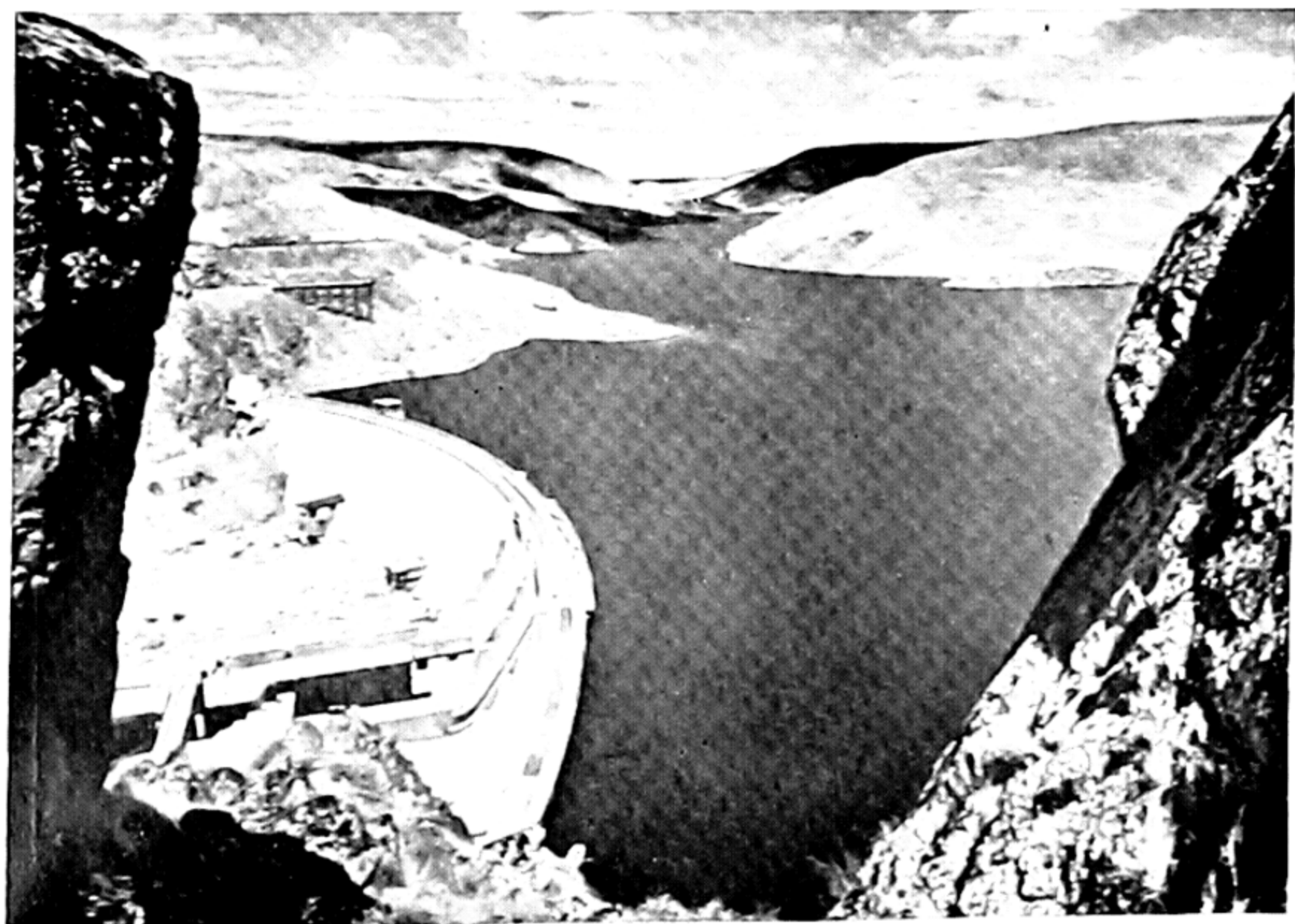
Outside the Kutlu Café at Yenisehir, Ankara



A public procession through the streets to celebrate a national festival



The Palace of Exhibitions : showing modern type
of architecture



The Çubuk Dam, near Ankara

is even more intimate, though the bills at the end of an evening would perhaps make the patron of a British Restaurant gasp.

3 PROVINCIAL TOWNS

Although Istanbul and Ankara are the towns that "matter" in present-day Turkey, many others possess great interest. To some Turks, Izmir is the most pleasant of Turkish towns, being, as compared with other centres, cheap and gay and active, though it still bears the marks of former destruction. Next perhaps comes Bursa, with its beautiful mosques and medicinal *hamams*; Yalova, whither many people from Istanbul go daily for their marketing, so cheap and fresh are its products; Gazi Antep, a town proud of its stubborn resistance during the Independence War, whence pistachio nuts, *pekmez* (a kind of honey made from grape-juice), and woven cloth are exported; Adana, a busy railway centre and cotton-producing town, within sight of the snow-capped Taurus; Konya, the old Seljuk capital; Afyon, which means opium; Kayseri, whose inhabitants have a reputation for cunning; Diyarbakir, a walled Anatolian city at present in a military area; and, to go up to the Black Sea coast, Samsun and finally Trabzon, where there is the biggest secondary school I have ever seen. I must not forget to mention Mersin, the Mediterranean seaport where this book was chiefly written.

The mention of so many towns introduces the subject of the railways connecting them. Except in certain areas, Turkey's main towns are now all linked together by railways, and in summer there are air-lines connecting Istanbul, Adana, Ankara, Van, Gazi Antep, and Antalya. Most famous of the railways is that which connects

Adana and Istanbul. It is always crowded, and sleepers are booked up for weeks ahead. In winter the line is very often snowed-up, and trains may be delayed for hours on the Anatolian plateau.

The provincial lines are usually even more crowded, especially in the spring and summer. Sometimes it is impossible to move along the corridors, so jammed are they with squatting peasants. These peasants, who never travel without quantities of luggage contained in enormous baskets, bulging saddle-bags, and rugs, will sit patiently in the same posture for hours on end : to them travel by rail is an adventure of which to enjoy every moment. Sometimes the men sing to pass away the time or play the *ut*, a six-stringed mandolin, or the *ney*, a kind of flute, the *saz*, a long instrument with three strings, or the *darbuka*, which is made up of two half-drums beaten with sticks.

Here is a brief sketch of daily life in a small Turkish town. At sunrise, just when he is trying to snatch a little more sleep, the Turk is awakened by the call of the muezzin inviting the faithful to prayer. Although many of Turkey's mosques have been closed—some, like the wonderful Aya Sophia at Istanbul, have been turned into museums—every town and village has its places of worship, which are maintained by a special department of the Ministry of the Interior. Except at religious Bayrams, the mosques are rarely filled ; but you will usually see some worshippers there, mostly old people, just as you will still see Turks saying their prayers at the appointed times in the open-air. The call to prayer can be very beautiful. It depends on the skill of the muezzin who delivers it, and it is heard to best advantage over the peaceful countryside.

The next important event is the arrival, often quite

silent, of groups of peasants from the surrounding villages, accompanied by their beasts of burden carrying market produce, fuel, and handicrafts, and pacing slowly and deliberately one behind the other, linked by a cord and faintly jingling their mellow-sounding bells. The men and women ride donkeys with thickly padded wooden saddles, and the women often carry their babies slung upon their backs. These peasants start so early (it may be the previous evening) that by the time they arrive in town they are tired out : consequently, there is very little talking among them. It is different with the soldiers returning from a route march, who sing patriotic songs lustily with strong hoarse voices, and pound the cobblestones with tremendous vigour. Soon after the appearance of the peasant cavalcade, the shops begin to open ; and then it is that the noise of the day begins in earnest. Almost all Turkish shops, even the humblest, are fitted with heavy steel shutters, which their owners like to send up with a rush. The noise is sometimes shattering, and any Turk who can sleep through a succession of such alarms must be a very heavy sleeper indeed.

Marketing takes place very early, and a great many products are sold out within the first few minutes. Inevitably stocks are limited ; for though Turkey was not in fact at war until the end, she suffered a great deal from the struggle raging round her borders. And so the Turkish housewife, who has to economize as best she can, tries to save a few piastres by getting to market before her neighbours.

There are some Turkish shops unlike those of any other country. For example, there are the grocers' shops or *bakkals*, which, owing to their large windows, have a somewhat bare appearance from the outside. Inside, however, you will find the counter spread with

large dishes of *yoğurt*, butter, *pekmez*, and cheese, and the shelves packed with various sorts of tinned food, as well as bottles of oil, vinegar, and mineral water. Then there are the *tatli evleri*, displaying enormous round tins of sweet cakes, which are highly prized to-day because of the scarcity of sugar. Another common shop is that of the *muhallebici*, which is devoted solely to varieties of milk pudding, such as *sütlaç*; or the *şiş-kebabci*, who sells tasty morsels of fat meat which have been roasted on a skewer. There is also the *kuyumcu*, who is a goldsmith, silversmith, and jeweller combined. His windows are full of gold bracelets and bangles, usually of peasant manufacture, necklaces made of old Ottoman coins, paper-knives of silver, delicate butterfly brooches, and Swiss watches. In the south of Turkey, and also in the bazaars at Istanbul, you can often find old and valuable Roman and Greek coins and seals which the jeweller keeps in a bag in his safe. That reminds me of an amusing incident that occurred to a friend of mine. He asked at a village near Silifke to be shown some of the local antique seals. A young Turk who knew some English went off, and after some time returned carrying a large, heavy sack. Opening it, he brought out a seal, but it was a live one!

Most of the provincial towns have narrow cobbled streets which are crowded throughout the day. Along them pass *hamals*, sometimes carrying enormous loads, lottery-ticket sellers, water-sellers (in summer), dozens of lumbering carts, and *arabas* (cabs). The last are often decorated with brightly painted designs, small mirrors, blue beads against the evil eye (*nazar*), and occasionally faded photographs of the driver or his family. In the neighbourhood of Istanbul there are some very pretty *arabas* built in the form of little vans with open windows

and painted ceilings ; in these the passengers sit opposite one another. In spite of the petrol shortage most small towns usually boast a taxi or two, but these are very expensive.

When the rush of business is over, shopkeepers like to sit or squat at the entrance of their shops chatting to one another. The Turk is not so great a talker as the Arab, but he likes a discussion ; and one of the most striking things about him is his politeness and deference to his neighbours. The Turkish language is both melodious and rhythmical, and sounds as well in the mouth of the peasant as in that of the townsman. Moreover, the best type of peasant and working man displays a grace and politeness in talking which are rarely equalled elsewhere.

The approach of dusk is greeted with strains of Turkish music issuing from the radio or from gramophones. All day long there is music in various parts of the town, but this is hardly noticed amid the bustle and noise of work. Turkish music sounds strange at first to the foreigner, though it is certainly easier to appreciate than Arab music. It employs quarter-tones and complicated rhythms, but is played or sung in unison. Although Atatürk tried to suppress it in favour of European music, he met with such violent opposition on the part of the people that he decided, probably wisely, to withdraw his ban. But his encouragement of the study of Western music has borne fruit in such institutions as the Conservatoire at Ankara, where regular concerts are given and operas performed with success. It is hard to realize that such performances by Turkish men and women were unknown and indeed unthinkable twenty years ago. To-day it is common to find Turks who play and sing classical music as well as anyone in Europe.

When darkness has fallen, the streets are patrolled by a number of watchmen (*bekci*), who make known their whereabouts to thieves and other undesirables by blowing whistles in piercing blasts every few minutes. This goes on throughout the whole night, and takes some time to get used to. Apart from such interruptions, the night is quiet, except on the occasion of some engagement or wedding celebration, when singing and dancing are heard into the small hours. In summer the night air is so oppressively hot that many Turks take their bedsteads on to the roofs and sleep there, while the farmer spends the night in his fields on a high platform covered with a mosquito-net. The Turk is not a long sleeper, and his children stay up late. But, like his ancestors, he usually grows up tough and healthy.

CHAPTER SEVEN

THE MODERN TURK'S OUTLOOK ON LIFE

I THE FAMILY

It is in such places as are described in the last chapter that the ordinary Turk may be found living quietly, without show, still perhaps somewhat bewildered at the changes that have taken place within his lifetime, proud of what has been done, though concerned about the future. Fifty years ago Turkey was saddled with the responsibilities of a huge, straggling, bickering, revolting Empire. Upon the defence of that Empire she spent her wealth and sacrificed her sons by the thousand. Turkey was drained dry. Now she wants to conserve herself. Now she wants to be left alone.

The modern Turk is essentially a family man. The emancipation of women has not weakened the family ; it has rather strengthened it. The Turkish father is never so happy as when he can sit with his family in a public restaurant or café and listen to music, usually from the Ankara Radio, and meet his friends. Moreover, he takes great interest in the education of his sons and daughters. If Ahmet or Turgut, Fatma or Melike, do not " pass their class " at the end of the year, the family feels that it has experienced a major catastrophe. He is anxious too that his children shall learn foreign languages, especially English ; and sometimes, as happened recently at an English course given by the British Council at the Mersin Halkevi, he attends classes with his own children and

competes with them eagerly for success. After all, he is not too proud to go to school again. Twenty years ago Atatürk sent the whole population back to school in order to learn the new alphabet, and almost every week the Turk has to learn new words that have been approved by a committee of the National Assembly for everyday use. He wants his children to enjoy the new world, and he wants to share in it himself.

You will realize, then, that few generations have been placed in the position in which the young people of Turkey find themselves to-day. The world in which their fathers grew up is utterly strange to them. Its manners, its costumes, its ideas are completely different. The children even speak a fresh language, since their school-books are written in the New Turkish, which contains quite novel words and phrases for even ordinary objects.

2 THE YOUNGER GENERATION

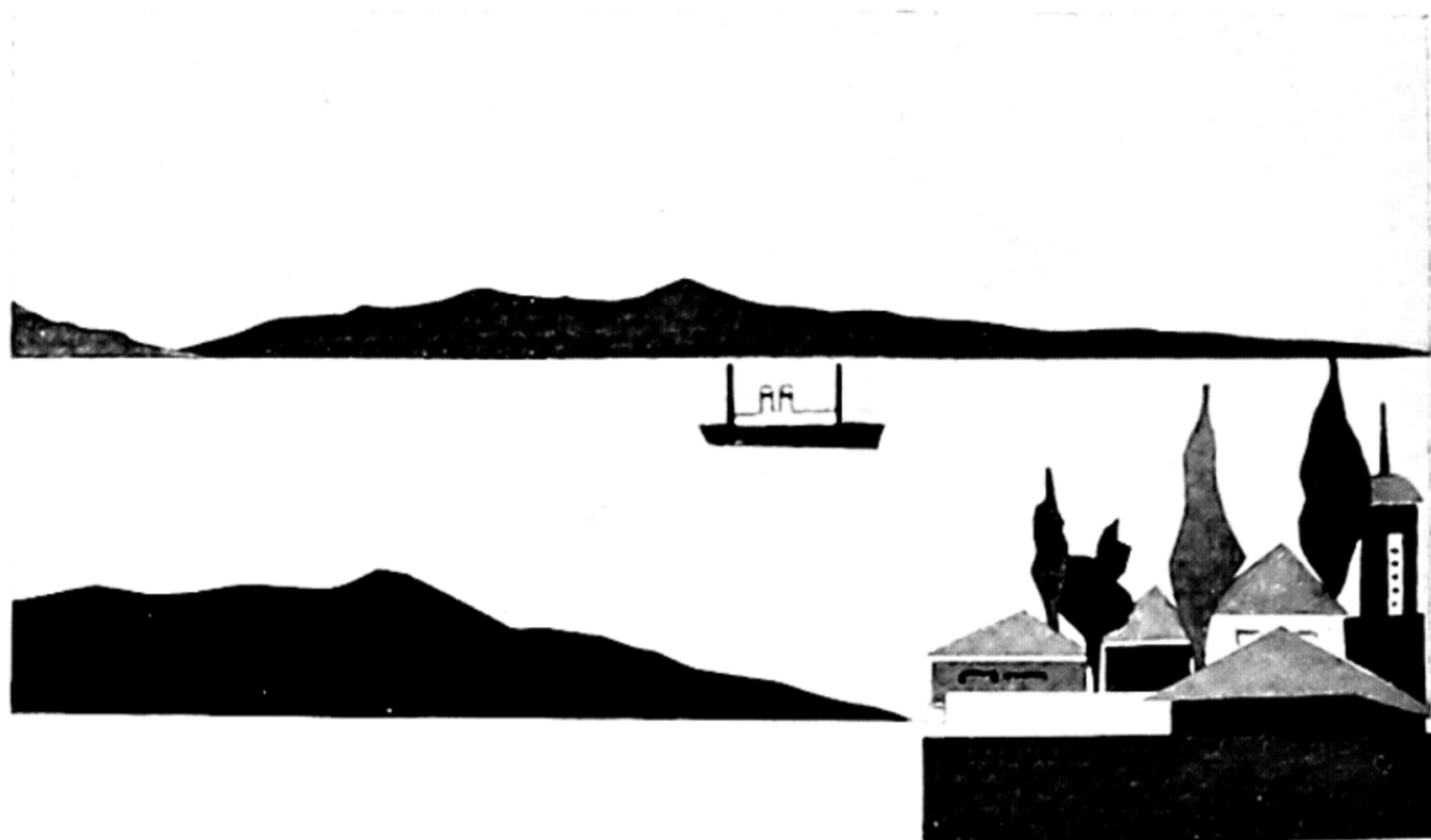
What are these children and young people thinking about as they work and play in their brand new schools, colleges, institutes, and universities? To a great extent their ideas are based on the books they read and upon what their teachers tell them. Turkish school-books are full of patriotic fervour. The young Turk is taught not only that his people are superior to others, but that his country is the most progressive in the world. This is a change from the rather humble attitude adopted by the Turks before the Republic; and Atatürk deliberately encouraged it to get rid of such feelings of inferiority. On the base of the Atatürk monument (shown facing page 19), are the words: "Boast, Work, Trust." Turkish books and newspapers often boast a great deal. Some-



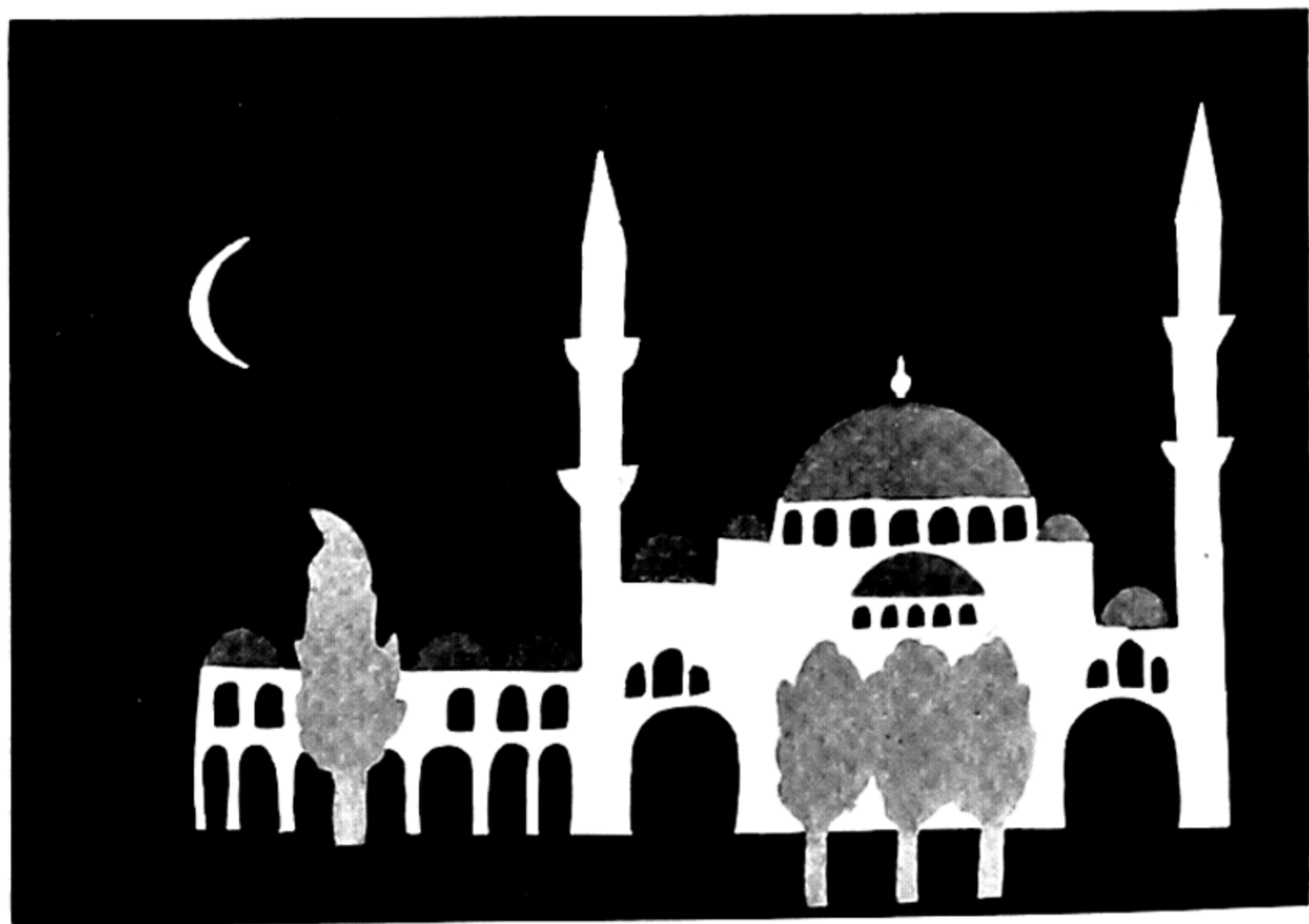
A classroom in the Ankara Girls' Lycée



A lesson at the Gazi Institute, Ankara



“View of the Bosphorus,” by Léylâ Birsan



“Mosque,” by Suna Sel

Paper-cuts by two pupils of the English High School for Girls,
Istanbul

times they boast a little too much to be convincing. This attitude will pass. The Turkish people are intelligent enough not to deceive themselves as to what still remains to be done to bring Atatürk's work to fulfilment.

Turkish girls and boys are keenly interested in the world about them. They want to learn about other countries. There are men and women doctors, lawyers, judges, and writers who are concerned to see that Turkey shall profit from the best that has been learned and practised in other civilized lands. Yesterday Turkey looked to Germany as her model. To-day she looks to Britain and America.

You will find Turkish schoolgirls who know quite as much about film stars as their British and American sisters, and perhaps more. In fact, so great an impression was made in Turkey by Robert Taylor, for one, that a special word, *Bobstil* (Bob's style), has been coined to denote "dandy." "Holivut" is a magic word for the youth of Turkey. About sport, too, Turkish boys are as keen and knowledgeable as any of their generation in Britain or America.

Not that Turkish children are frivolous. They take life very seriously, even solemnly. Like their parents they are earnestly concerned, in their way, about the problems facing the modern world. The Turkish people did not want to enter the war ; but they feel that, in the interest of justice, they are bound to enter the peace. There is no "isolationism" about modern Turkey. "Suhl Yurdda, Suhl Cihanda," was Atatürk's motto : "Peace at home, and peace in the world." They want to help ; and they want to be as neutral in their future contribution to peace as in their past attitude to war.

Do not run away with the idea, however, that Turkey was afraid to fight, if fighting had become necessary. The Turks admire Britain because Britain fought bravely

in her own defence. If the need should ever arise, the Turks will do the same. They are confident in the strength of the new Republic, and they will sacrifice as much to preserve it as they did to bring it into being. Their spirit is reflected in the words of the *Independence Hymn* :

Tracing the map of the country with our blood,
We ended the struggle for independence.
The whole world has learned to respect the Turks ;
The new road we march is a model to all nations.
We are a mass welded together with neither privileges
nor classes.

CHAPTER EIGHT

PAST AND FUTURE

SOME readers will be asking, as they come to the end of this book, why certain things about Turkey, with which they have always associated that country, have not been mentioned. What about Turkish baths, Turkish carpets, and, last but not least, Turkish Delight? Have these things disappeared from modern Turkey? And if so, what, if anything, has replaced them?

These questions are natural, and I must do something to repair the omission. It will also be fitting, before closing, to say a few words about the position of Turkey now that the war has at last come to an end.

In the time of the Sultans, the habit of going to the *hamam*, or public bath, was general. It amounted to a social event. It was bath-day, holiday, and visiting day all in one. Taking their children and their midday meal with them, the women would spend all day long in an atmosphere of heat and steam, pouring bowls (*tas*) of hot water over themselves and each other, using up quantities of soap, washing their clothes, and finally being rubbed down, massaged, and anointed by a towelled attendant. At intervals they would sip black coffee or cold water. The men, usually unaccompanied by children, would pass the time in a similar manner, except that they would devote long periods to smoking the *narghile*. For men, women, and children the visit to the *hamam* provided an excellent opportunity to exchange news, argue, and indulge in gossip.

To-day the practice is much less common, especially

among the well-to-do classes, owing to the installation of baths in private houses (in old Turkish houses, however, a steam bath was often built in) ; but the poorer people still patronize the baths, and army officers see to it that their men go there regularly. With exquisite domes and tilings, many of the *hamam* buildings were architecturally very beautiful ; but to-day they are tending to fall into ruin, and in the smaller establishments there is a growing shortage of trained staff.

The old-fashioned Turkish house, with its wooden walls and numerous divans, was particularly adapted to the use of carpets both as ornaments and as articles of furniture. You trod on carpets, you sat on carpets, and you looked at carpets suspended from the walls. Carpets, in fact, lent warmth and colour to what would otherwise have been bare and cheerless dwellings. To-day, with the erection of modern houses and large blocks of flats, Turkish carpets have lost much of their importance and interest as works of art, though their commercial value remains. Moreover, carpets are no longer needed in such numbers for ecclesiastical purposes, as the building of large mosques has almost entirely ceased.

Most Turkish carpets to-day come from the towns of Isparta, Kütahya, and Kirshehir. As such carpets are rather expensive, most Turkish homes contain in addition a number of less elaborate coverings called *kilims*. These *kilims* can be either hung on the walls, draped over couches, or spread on the floors ; they are extremely useful in keeping out draughts. A *kilim* is usually thinner than the average carpet, and consists of long strips, like stair-coverings, sewn together to form the size required. Not all *kilims* are cheap by any means : some are of such fine workmanship that connoisseurs prize them above carpets in value. On the other hand,

the ordinary *kilim* can be put to good use either indoors or out. *Kilims* are frequently employed, for instance, as coverings for bales of merchandise or personal impedimenta on a journey.

There exists a widespread impression that Turkish Delight is the most popular sweetmeat in Turkey. At one time it may have been, but it is not so now. The Turks, as I have already said, are exceedingly fond of sweetmeats, above all sweet sticky cakes, and they are also very partial to chocolate, *halva* (a compound of honey and sesame-seed), and sweets covered with *kaymak* (cream made from buffalo-milk). What is known in English as Turkish Delight, however, goes by the name of *lokum* in Turkey, and usually contains pistachio nuts and also layers of *kaymak*.¹ The best *lokum* is that to be bought at Istanbul from the famous confectioners Hacı Bekir, Marquise, and Le Bon.

It is difficult for us in Western Europe to appreciate the enormous revolution in Turkish life effected by what I have called the "disestablishment" of Islam. Most accounts of present-day Turkey tend to concentrate on the practical innovations that this sudden and dramatic move entailed. Great as these were, the psychological adjustments were no less drastic; and the latter are very much more difficult to analyse in that they are not yet completed.

Take art, for instance. Strictly interpreted, Islam forbids the presentation in any medium of the human form and face ("God's image"). Consequently, Islamic art is exclusively occupied with abstract patterns and arabesques. When Atatürk introduced his measures for

¹ The word *kaymak* is also used for the creamy froth that appears on Turkish coffee when correctly made.

secularizing the state, however, he opened the way for naturalistic art, and did everything within his power to encourage the painting of portraits, the erection of statues, and the study of the nude. A great deal of artistic talent was thereby liberated, which in turn was fostered by the opening of art schools throughout the country. Every Halkevi holds exhibitions of local work several times a year, and the standard is in some cases surprisingly high. Children's displays are especially encouraged. Not long ago the work of children from a school in Yozgat showed such originality and freshness that it was formed into a portable exhibition and sent on tour to England.

Nevertheless, it would be incorrect to imagine that the decline of Islam and of Islamic art has everywhere resulted in a liberation, a breaking of fetters. On the contrary, it has often left a wide gap, almost a vacuum, which nothing can at present be found to fill, though there is some danger that the forces of nationalism and racial fanaticism are ready to rush in and detonate the whole structure. An entire generation, otherwise well-equipped, is in danger of being brought up with little or no *moral* training at all ; not because the teachers have neglected to instil it, but because they have nothing to instil. Lack of such moral training is exerting an influence on quite mundane and apparently unrelated matters—school discipline, for example. The violent changes in the relations between the sexes, likewise, have made it hard for the generation now growing to maturity to find its way and to decide upon the nature of the good and useful life. These are matters about which public officials and leaders of opinion would possibly have been less concerned ten years ago than they are to-day. Public and private morality, however, can no longer be regarded

apart one from the other, and there are signs that Turkey's more responsible public figures are alive to the danger of such separation. A Director of Education in a provincial town asked me some months ago whether the British Council could not be persuaded to set up a number of British schools in Turkey for the sole purpose of demonstrating the best method of *character-training*. Unfortunately, according to Turkish law the establishment of foreign schools in the country is no longer permitted.

Although modern Turkish children are taught that their nation's true greatness began with the Republic, the commemoration of decisive events in the past and the celebration of the birth and death of Turkish heroes are regarded as matters of first importance. On the whole, the textbooks of history and geography used in government schools are both well-written and well-informed. Naturally, the greatness of Turkey as a nation is constantly emphasized, and her influence in world affairs stressed; but this is a legacy of the intense nationalism of the Turkish revolutionaries. Nor is it wholly to be deprecated. The British reader may be surprised at first to find that the heroes of Turkish history include such names as Alaric, Attila, and Tamburlaine (Timur-lenk). The Turkish race is said to have been nurtured in central Asia, and these warriors are remembered as the leaders and standard-bearers of a great westward-moving cultural migration.

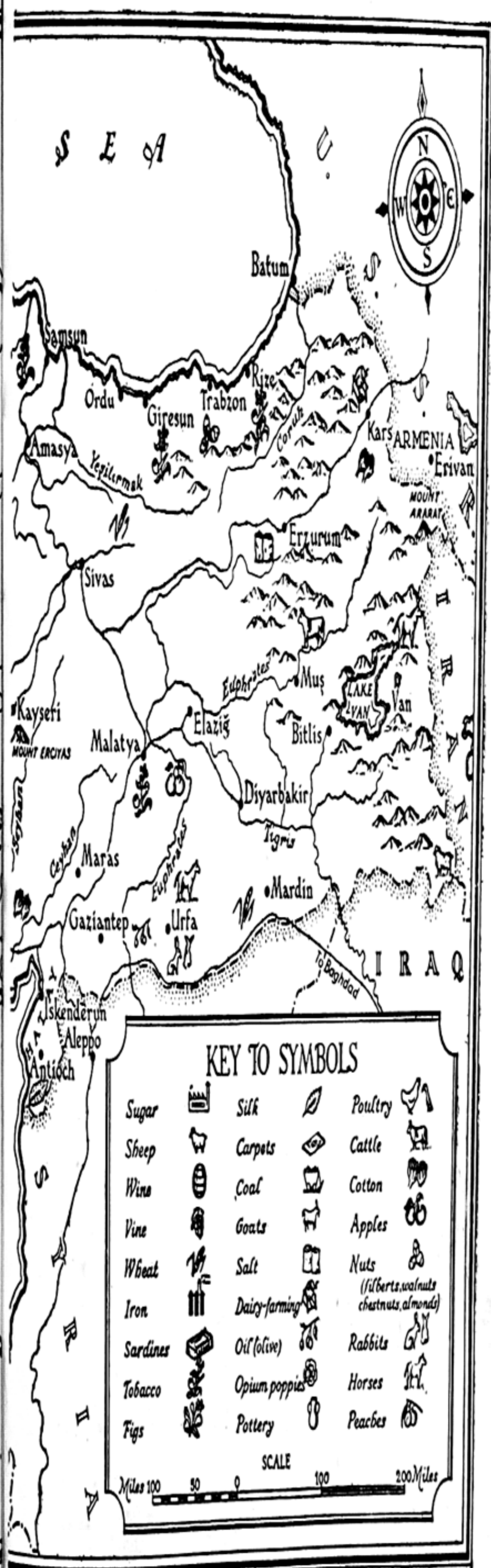
As I have already pointed out, the Turks are very proud of their native tongue. Under the influence of certain German philologists, Kemal Atatürk introduced a theory concerning the origination of speech whereby Turkish was shown to be the root of all civilized languages.

This was the so-called Sun Theory, and by it Atatürk claimed to have shown that even English was indebted to Turkish for certain root-words and also for certain ancient place-names (such as "Ouse"). Without subscribing to such extravagant notions, we must admit that there is more Turkish linguistic influence in the world than is usually supposed. A glance, for instance, at the place-names on the map of the Caucasus is illuminating in this respect. That Turkish of a kind is spoken, or at any rate understood, as far east as Siberia is an established fact; and it still survives, chiefly in consequence of the old Ottoman administration, in parts of Bulgaria, Syria, and Iraq. Finally, the experts agree that the Hungarian and Finnish languages are closely related to Turkish in a manner that suggests, though it does not prove, a movement of Turanian peoples across northern Europe at some remote period. Such facts are illuminating if looked at in perspective. Unfortunately, they are sometimes distorted in the most extravagant manner, as when a Turkish officer informed a friend of mine that the Scots and Irish were really of Turkish blood and therefore worthy to be called civilized, but that he, being merely English, must deem himself an inferior creature!

During the war an attempt was made by German propagandists and agents to foment trouble within Turkey by spreading propaganda in favour of Pan-Turanianism. The latter is a somewhat portentous name for the movement designed to unite in one nation or federation all those of Turkish blood, and consequently to stir up trouble with that country in which, next to the homeland, Turkish stock is most common, namely, Russia. To counteract this dangerous propaganda, which it was to the interests of Germany alone to encourage, the Turkish government took prompt and

energetic measures. There were, as the reports say, "a number of arrests." It would be difficult to estimate how widely such ideas were and still are held in the country; but it is safe to say that only a very small clique entertains them with any seriousness. For the intelligent Turk remains firmly convinced that Atatürk, in calling upon the nation to abandon its ideas of imperialism, was talking plain common sense. What the Turkish intelligentsia are most anxious to see realized is not a revival of empires, power politics, and spheres of influence, but, as I have pointed out, the establishment of a world organization in which the lesser nations are given a voice, and in becoming members of which each may be guaranteed rather than shorn of its individuality. Consequently, although the internal structure of Turkey cannot yet be regarded as democratic (but we must not imagine that our own democratic system would be entirely suitable to Turkey), the national interests and aspirations of the country are fully compatible with those of Britain and America. And so long as she retains her sovereignty and power of free choice, Turkey will not hesitate to make her attitude known.

To a nation that has abstained from open warfare, the coming of peace, however dramatic and welcome, constitutes nothing like the decisive milestone that it necessarily does for the belligerents. Not to have experienced the shock of entering a conflict is not to experience the relief of quitting it. And therefore Turkey is disposed to concentrate on *essentials* of foreign policy, whereas a less experienced or less hardened nation may oscillate from one extreme to another. We must bear this in mind in pronouncing judgment on her past policy, and in anticipating, as we may do with confidence, her future progress.



Pictorial Map of Turkey

THE TURKISH REPUBLIC

TABLE OF EVENTS CONNECTED WITH ITS FOUNDATION

1919

May	Arrival of Mustafa Kemal at Samsun
December	Arrival at Ankara

1920

April	Establishment of the National Assembly at Ankara, with Mustafa Kemal as President
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1921

August	Battle of Sakarya begins
September	Mustafa Kemal given the title of Gazi

1922

September	Occupation of Izmir by the Turks
November	Abolition of the Sultanate

1923

July	Signature of the Treaty of Lausanne
August	Foundation of the People's Party
October	The Turks enter Istanbul
	Ankara becomes the Capital of Turkey
	Turkey proclaimed a republic (29th), with Mustafa Kemal as President

1924

March	Abolition of the Khalifate and of religious courts and schools
November	The People's Party becomes the Republican People's Party, Cümhuriyet Halk Partisi (C. H. P.)

1925

November	Suppression of the fez and adoption of the hat
December	Abolition of the Dervishes and other sects
	Adoption of the Western Calendar

1926

February	Adoption of the Civil Code
	Emancipation of Turkish women
October	First statue in Turkey erected : the Gazi monument at Sarayburnu, Istanbul

1927

May 15	The Gazi delivers a speech lasting five days, surveying the achievements of the new Turkey
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1928

April	The Turkish State becomes secular
May	Suppression of Arabic numerals
November 3	Adoption of Latin characters

1929

January	Opening throughout the country of courses to teach the new writing
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1930

June	Establishment of the Central (Merkez) Bank
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1931

April	Adoption of European system of weights and measures
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1932

February	The first People's House (Halkevi) opened
July	Committee set up for studying the Turkish language

1933

August	Istanbul University reorganised
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1934

January	Metric System introduced
February	Signature at Athens of the Balkan Entente
August	Linguistic Congress opened at Istanbul under the Presidency of Gazi Mustafa Kemal
September	Turkey a permanent member of the League of Nations
November	Reform of national music

1935

February	Gazi Mustafa Kemal assumes the name of Atatürk
October	Abolition of Freemasonry in Turkey Non-aggression Pact signed between Turkey, Iraq, and Iran

1936

July	Signature of the Montreux Convention regarding the Dardanelles
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1937

April	Building of steel works at Karabük begun by British firm, Brassert & Co.
May	Prime Minister Ismet İnönü visits London to attend the coronation of King George VI
July	Signature of the Saadabad Pact between Turkey, Iran, Iraq, and Afghanistan

1938

October	The health of Atatürk gives rise to anxiety Fifteenth anniversary of the Proclamation of the Republic
November	Death of Kemal Atatürk Ismet İnönü elected President of the Republic

GLOSSARY OF TURKISH WORDS AND PHRASES

As explained in the Note on the Turkish Language at the beginning of the book, I have kept to the modern Turkish spelling of names, especially place-names, in all cases where this was unlikely to cause difficulty. In order to acquaint the reader with the current Turkish spelling of the other words in the text, the following lists have been compiled. To indicate pronunciation, I have employed imitative spelling based on English usage, with an occasional acute accent. The question of stress is not an easy one, as many philologists and most Turks deny that Turkish words are pronounced with any marked accentuation. Those who have had occasion to learn Turkish in Turkey, however, are usually agreed as to the presence in most Turkish words of distinct, if slight, stresses ; and it is felt that if the reader observes the system of accentuation here employed (the sign ' being entered immediately after the syllable to be emphasized), he will pronounce the words as nearly correctly as it is possible to do in the absence of a native teacher. I may add, as a further aid to pronunciation, that the vowel-sound represented by "a" in "bat" and "cat" does not exist in Turkish : the vowel "a" is always pronounced as the "u" in "but" and "cut." Similarly, the vowel-sound represented by "u" is always pronounced as in "put."

(N.B.—If a word appear in the Glossary in an Anglicised form, the correct Turkish transliteration follows in parentheses.)

PLACE-NAMES

Adana	<i>A'-da-na</i>
Ankara	<i>An'-ka-ra</i>
Antalya	<i>An-tal'-ya</i>
Amasya	<i>A-mas'-ya</i>
Beyoğlu	<i>Bay-ö'-loo</i>
Boğaz Köy	<i>Bo'-az-keny</i>
Bursa	<i>Boor'-ser</i>
Büyükdada	<i>Beu-yeuk'-ad-a</i>
Çamlacı	<i>Cham'-la-djar</i>

Çankaya	<i>Chan-kai'-yar</i>
Diyarbakir	<i>Dee-a-bak'-er</i>
Edirne	<i>Ed-deer'-né</i>
Eminönü	<i>Em-i-ner'-neu</i>
Galata	<i>Gal'-a-ta</i>
Giresun	<i>Gir'-e-sun</i>
Hatay	<i>Hat'-ai</i>
İstiklal Caddesi	<i>Is-ti-klal' Djad'-e-si</i>
Karadeniz Boğazi	<i>Ka'-ra-den'-iz Bo'-az-er</i>
Kayseri	<i>Kai'-ser-i</i>
Kinali	<i>Kin-a'-ler</i>
Kirsehir	<i>Ker'-shé-heer</i>
Konya	<i>Kon'-ya</i>
Kütahya	<i>Keu-tah'-ya</i>
Malatya	<i>Mal-at'-ya</i>
Moda	<i>Mo'-da</i>
Suadiye	<i>Swā-dee'-yé</i>
Tuz Gölü	<i>Tuz Ger'-leu</i>
Ulus	<i>Ul'-us</i> (both vowels as in "put")
Yenishehir (Yenişehir)	<i>Yen'-i Shé-heer</i> (or <i>Shé-eer</i>)
Yalova	<i>Yal'-o-va</i>

PROPER NAMES

Ahmet	<i>Ali'-met</i>
Atatürk	<i>At'-a-teurk</i>
Camal Nadir	<i>Dje-mal' Na'-der</i>
Fatma	<i>Fat'-ma</i>
Falih Rifki Atay	<i>Fa'-lih Rif'-ki At'-ai</i>
Haci Bekir	<i>Hadj'-i Bek'-ir</i>
Halidé Edip	<i>Hal'-i-dé Ed'-ip</i>
Hasan Ali Yücel	<i>Ha'-san A'-li Yeu'-djel</i>
Hussein	<i>Hu-sayn'</i>
İnönü	<i>I-ner'-neu</i>
Karpitch (Karpiç)	<i>Kar'-pitch</i>
Melike	<i>Mel'-i-ké</i>
Mustafa	<i>Mus'-ta-fer</i>
Nasrettin Hoca	<i>Nas'-ret-in Hodj'-er</i>
Nazim Hikmet	<i>Na'-zerm Hik'-met</i>
Ömer Seyfettin	<i>Er'-mer Say'-fet-in</i>
Ramuz	<i>Ra'-muz</i>

Refik Halid
 Reshat Nuri (Reşat Nuri)
 Sabahattin Ali
 Tombul Teyze
 Turgut
 Yakup Kadri

Ref'-ik Ha'-lid
Resh'-at Noor'-i
Sab'-ah-a-tin Al'-i
Tom'-bul Tay'-zé
Tur'-gut
Ya'-kup Ka'-dri

CONVERSATIONAL PHRASES

Afiyet olsun
A'-fee-yet olsun
 Allaha ismarladik
Al-as'-mar-la-derk'
 Buyurun
Boo'-your-un
 Estagfurullah
Es-ta'-frul-la
 Geçmiş olsun
Gech'-mish ol'-sun
 Geceniz hayir olsun
Gedj'-in-iz Hai'-ir ol'-sun
 Güle güle
Geu'-lé geu'-lé
 Günaydin
Geun'-ai-din'
 Hoş bulduk
Hosh' bul'-duk
 Hoş geldiniz
Hosh' gel'-din-iz
 İnşallah
I(n)'-shal'-ah
 Kolay gelsin
Kol'-ai gel'-sin
 Maşallah
Ma-shal'-ah
 Merhaba
Mer-hab'-a
 Sabah şerifleriniz hayir olsun
Sa'-bah Sher'-if-ler-in'-iz hai'-yer ol'-sun
 Safa geldiniz
Sa'-fa gel'-din-iz

Bon appétit
 We commend you to
 God
S'il vous plaît
 Not at all
 Let it pass
 Good-night
 Go away laughing
 Good-day
 Well met !
 Welcome !
 God willing
 May it prove easy
 How wonderful !
 Good-day
 Morning greeting
 Welcome

Safayi hatirla
Sa-fai'-ya ha-ter'-la
 Tünaydin
Teun'-ai-din'

Good-bye

Good-evening

GENERAL VOCABULARY

Alouitc
Al'-oo-eet

Member of sect of Shiah
 Moslems

bakkal
ba-kal'

grocer

baklava

bak'-la-va

sweet cake made of
 layers of puff pastry

Balik Pazarı

Bal'-erk Paz'-a-rer

Fish Market

Bay

Mr

Bai

Bayram

Bai'-ram

Feast Day

bekçi

bek'-chee

watchman

Bektaşî

Bek'-tash-ec

adherent of Dervish
 sect

Bey

Bay

male title placed after
 first name

Bit Pazarı

Bit' Paz'-ar-er

Louse Market

çarşaf

char'-shaf

shawl, usually black,
 covering head and dress

Çocuk Bayramı

Cho'-djuk Bai'-ram

Children's Festival

cümhuriyet

djum'-heur-i-yet'

republic

darbuka

dar'-buk-er

musical instrument

Gazi

Gā'-zi

Conqueror of the In-
 fidel

Gençlik ve Spor

Gench'-lik ve Spor

Youth and Sport

Halkevi	People's House
<i>Halk'-ev-i</i>	
Halk Odasi	People's Room
<i>Halk' Od'-a-ser</i>	
halva	sweet made of sesame
<i>hal'-va</i>	and honey
hamal	porter
<i>ham-al'</i>	
hamam	hammam ; Turkish
<i>ham-am'</i>	bath
Hava Kurumu	Air League
<i>Ha'-va Kur'-um-u</i>	
horun	Laz dance
<i>hor'-un</i>	
il	New Turkish for vilayet
Il	
İlbay	New Turkish for vali
<i>il'-bai</i>	
ilçe	New Turkish for kaza
<i>il'-ché</i>	(<i>q.v.</i>)
imam	leader of public worship
<i>im'-am</i>	in a mosque
Kadin ve Ev	Woman and Home
<i>Ka'-dern ve Ev'</i>	
Kapalı Çarşı	Covered Market
<i>Ka-pa'-ler Char'-sher</i>	
kaza	subdivision of a vilayet
<i>ka'-za</i>	
kilim	thin carpet or drapery
<i>kil'-im</i>	
Kız Sanat Enstitüsü	Girls' Arts and Crafts
<i>Kerz San-at' En-stit-eu'-seu</i>	Institute
Kızılbaşı	"Red Head" ; mem-
<i>Kerz'-erl-bash'-ee</i>	ber of sect of Shiah
	Moslems originating in
	Persia
Kurban Bayram	Sacrificial Bayram
<i>Kur'-ban Bai'-ram</i>	
kuyumcu	goldsmith and silver-
<i>koo'-yum-djoo</i>	smith

Lâle Devre <i>Lā'-lé Dev'-ré</i>	Tulip Period
Laz <i>Laz</i>	name of tribe in country at south-east corner of Black Sea
lokanta <i>lok-an'-ta</i>	restaurant
mangal <i>man-gal'</i>	charcoal heater
meze <i>mé'-zé</i>	<i>hors d'oeuvres</i>
mintan <i>min'-tan</i>	blouse
muezzin <i>moo-ez'-in</i>	caller to prayer
muhallebeci <i>moo-ha'-leb-edj-ee</i>	seller of milk dishes
Muharrem <i>Moo-har'-em</i>	Shiah Moslem feast
Muhtar <i>Muh'-tar</i>	unpaid official or head- man
nahiye <i>na'-hi-yé</i>	smallest subdivision of vilayet
narghile (nargile) <i>na'-gil-é</i>	oriental water-pipe for smoking ; chibouk
nazar <i>na'-zar</i>	evil eye
ney <i>nay</i>	oriental musical instru- ment
örnek barçeleri <i>er'-nek bach'-e-ler-i</i>	model gardens
raki <i>ra'-ki</i> (sometimes <i>rā-ker'</i>)	alcoholic drink contain- ing aniseed
Ramazān <i>Ram'-az-an'</i>	month during which strict Moslems fast be- tween sunrise and sunset
Sandal Bedesten <i>San'-dal Bed'-es-ten</i>	Municipal Auction Room at Istanbul

Seljuk (Selcuk)
Sel'-djuk

şalvar
shal'-var

Şeker Bayram (Şeker Bayram)
Shek'-er Bai'-ram

şerefe
sher'-ef-é

Shiah (Şiyah)
Shee'-ah

şiş kebab
shish'keb-ab'

Sunni
Sun'-nee
sütlaç
seut'-latch

Tahtaci
Tah'-ta-djee
tandur
tan-dur'

tas
tas
taşdalen
tash'-dal-en
tatli evi
tat'-ler ev'-i
tekke
tek'-ké

ut
oot

vilayet
vil-ai-et'
Vali
Vā'-li

branch of Turkish race
powerful between 11th
and 13th centuries

loose baggy trousers
worn by men and
women

Sugar or Sweet Bayram

balcony round top of
minaret

Moslem devoted to Ali,
the Prophet's son-in-
law

skewered cubes of meat
grilled over charcoal
orthodox Moslem

milk pudding

woodcutter adhering to
Shiah sect

brazier placed beneath
table draped with thick
cloth

bowl used in hammams

variety of bottled drink-
ing water
confectioner

meeting-place of Bek-
tashis or Dervishes

oriental lute

province governed by a
vali
governor

yarici	half-owner
<i>yar'-er-djer</i>	
yarim	half
<i>ya'-rerm</i>	
yayla	summer residence in hills
<i>yai'-la</i>	
Yemiş Iskelisi	Fruit Market in Istanbul
<i>Yem'-ish Is-kei'-e-si</i>	
yoğurt	sour milk junket
<i>yo'-oort</i>	
yok	"no"; "it isn't";
<i>yōk</i>	"there isn't any"
Yürük	kind of peasant
<i>yeu'-reuk'</i>	
Zafer Bayram	Victory Festival
<i>Za'-fer Bai'-ram</i>	
zebek	dance from Ismir
<i>zay'-bek</i>	

BOOKS FOR FURTHER READING

THE reader who wishes to make himself further acquainted with Turkish life and habits would do well, as a preliminary, to read some of the books by Turkish writers available in English, including some written directly in that language. Among these, the works of Halidé Edip, one of the notable figures of the Turkish Revolution and at present Professor of English at the University of Istanbul, are to be recommended, especially the following: *The Turkish Ordeal* (Murray), *The Memoirs of Halidé Edip* (The Century Company), and a novel, *The Clown and his Daughter* (Allen and Unwin), retold in English from *Sinekli Bakkal*, which won the 1942 National Prize. An interesting book recording impressions of a visit to England by Falih Rifki Atay, the distinguished editor of the government newspaper *Ulus*, is published in French translation under the title *Les Bords de la Tamise*. Also available in French translation is a representative selection from the works of modern Turkish writers of prose and poetry, *Anthologie des Écrivains Turcs d'Aujourd'hui*, published by the Press Department of the Turkish Ministry of the Interior, Istanbul, 1935. It is greatly to be regretted that no prose works of Yakup Kadri, Refik Halid, Sabahattin Ali, Ömer Seyfettin, and Reşat Nuri, and no poetry of Nazim Hikmet (Turkey's foremost living poet, at present imprisoned on a political charge), should so far have been rendered into English.

For an interesting account of the aims and methods of Turkish education, the reader is referred to an article by Hasan Ali Yücel, Turkey's Minister of Education, in the *Times Educational Supplement* for 7th February 1942.

Readers who wish to acquire some knowledge of Turkish are recommended to begin with *The New Turkish*, by A. C. Mowle (Kegan Paul, 1934), after which *Turkish of To-day*, translated by Jonathan Curling from *La Langue Turque*, by Ismet Hamid Un (Istanbul; obtainable through the British Council), and Kreider's *First Lessons in Modern Turkish*

(Istanbul, 1935) should be consulted. Once an elementary knowledge of the language has been picked up, Refik Halid's *Memleket Hikâyeleri* (*Country Tales*) will be found to be comparatively easy reading.

Of recent books dealing with Turkey the following are recommended :

Allah Dethroned, by Lilo Linke (Constable)

Arabesque, by Princess Musbah Haydar (Hutchinson)

Briton and Turk, by Philip Graves (Hutchinson)

Grand Turk, by Wilfred T. Castle (Hutchinson)

Grey Wolf, by H. C. Armstrong (Penguin)

The Making of Modern Turkey, by Sir Harry Luke (Macmillan)

Turkey, by T. L. Jarman (Arrowsmith)

Turkey, by Barbara Ward (Oxford University Press)

Turkey, Yesterday, To-day, and To-morrow, by Sir Telford Waugh (Hutchinson)

A brief history of the origin and development of the Turkish Republic is contained in the author's *Turkey: The Modern Miracle* (Watts, 1940).

Information concerning all aspects of Turkish life may be obtained from the London Halkevi, 14 Fitzhardinge Street, W.1, to which a visit is recommended. Those desirous of sampling good and representative Turkish food should visit the Istanbul Restaurant in Soho.

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